THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A.M., EDITOR. NEW-YORK, SATURDAY, JUNE 18, 1831. VOL. I.—No. 13.

[For the Churchman.]

"My soul breaketh for the longing that it hath to thy judgments at all times."—*Psalm* cxix. 20.

In the deep silence of the night,
And at the early dawn of light—
Amid the radiant blaze of noon,
Or 'neath the mildly-beaming moon—
Whether I tread the op'ning glade,
Or couch beneath the woodland shade—

Whether the kindly fruitful soil,
Require my vig'rous daily toil—
Or evening, clad in sober vest,
Bring sweet return of grateful rest;—
Whate'er the hour, or scene, or task,
Thy gracious influence still I ask!

For Oh, what earthly care or skill,
Can teach me, Lord, thy holy will?
Who can thy wondrous counsels know?
Who can thy righteous judgments show?
Who will my eager footsteps guide
To where thy love and truth abide?

Like the poor child, whose wanton play
Has led his wand'ring feet astray,
From his beloved parent's side—
From *her*, his daily guard and guide—
Who strives once more his home to gain,
But finds his utmost efforts vain—

Such, Lord, am I—and such the woes,
Which this bewildered bosom knows:
Like his, the griefs which rend my breast—
Nought earth can give, can give me rest;
Like his, the fears which rage and roll,
In my care-worn, benighted soul.

Like him, in thorny paths I tread,
Fierce tempests beating on my head;
His piercing outcries rend the air—
And such my never-ceasing prayer;
Like his, the tears and sighs which start
From my full eyes and breaking heart.

Like him, I seek my Parent's dome—
O, lead thy wretched wand'rer home!
Like his delight, *her* voice to hear,
Such mine, to hope thy mercy near:
And such, when rushing to her breast,
My joy—if Thou wilt give me rest.

* H. * * * * *

[From the Episcopal Watchman.]

LINES,

Written by Mrs. Sigourney, on the death of Miss Emily T. Nichols, of Hartford.

I saw her toiling for the unclad poor
With tireless zeal, and bending o'er the sick
Through the long watches of the winter night.
Why laid she thus their burdens to her heart,
Forgetful of youth's pleasures?—Did some voice
Prophetic, warn her of that hasting clime
Where are no sick to comfort, and no poor
To need a garment?—Felt she that her step
Was near that threshold where the weary rest?—
We may not say what light was in her soul—
For that blest book which speaks the Eternal Mind,
Was her close counsellor—and night and day
She woo'd its wisdom with a child-like love,
Till the wild gladness of her nature took
A deeper and a holier tint—like one
Who girds his Sabbath-mantle meekly on,
To tread God's courts.—
Come! 'tis a holy hour,
For Easter-morn is purpling the far hills,
And she, our Church—a weeping pilgrim long,
Fast by the footsteps of her suffering Lord,
Up to his cross, and downward to his tomb,
Doth hail his rising.—Lo! her feast is spread,
And her anointed herald hath announc'd
In "Christ's behalf," the invitation blest;
Come—*thou* art bidden, daughter.—'Twas thy prayer
To lift thy young heart's banner up this day,
Before his altar, and to join the host
Who follow him to death.—Behold, they kneel
With meek obedience to their Master's voice,
And through the consecrated emblems, seek
Remission of their sins.—Why lingerest thou?
——They pointed to a chamber and a couch,
Where fever, with its red and quenchless fires,
Wrought in life's citadel.—Yet, 'mid the pain
And tossing of that sleepless agony,
When every nerve was quivering, and the veins
Shrank from the lava-tide that thro' them flow'd,
There rose a prayer to Jesus—and those lips
So parch'd and pallid, spake the words of heaven.—
Death drew the curtain, and she slept in peace:—
But tears are flowing 'mid the pleasant halls
Where her affections rested, shedding forth
Fresh brilliance, like some never-setting star.—
Yes, there are lingering sighs of mournful thought,
Where poverty doth trim its naked hearth;
And frequent lispings of her name from babes,
Who by the robes that shield them from the storm,
And by the holy lessons that she taught
Upon the day of God, remember her.—
But keener grief doth dwell in *one* lone heart,
Which, by the strongest links of earthly hope,
Had bound her to its love; so that each scene
Of bright futurity—the pastor's home,
Altar and flock, and household hymn at eve,
Came coupled with her image.
—Of *such* wo,
Weak language speaketh not.—But ye, who give
Your angel-welcome to each happy guest,
That from time's tribulation riseth pure,
Vouchsafe some echo from your thrilling harps,
That at heaven's bliss, these woes of earth may fade.

LETTERS OF A GRANDFATHER.

[For the Churchman.]

August 23*d*, 1830.

My Dear Daughter,—On my return from Utica, after an absence of near three weeks, I received your affectionate letter of the 20th ult., and did I not persuade myself that you had suffered prejudice to blind your judgment, I should have been greatly flattered: old age is, I believe, prone to flattery; and I have an illimitable opinion of your candor and sincerity.—I pass over the very many handsome things which you are pleased to say of the family, and the exaggerated account you give of the little civilities you may have received there (forgetting that those little courtesies of life were abundantly overpaid by the pleasure of your society), to notice your "firm determination to reject every thing of doubtful character in the opinions or practice of those with whom you may chance to associate, however forcibly recommended by friendship or affection," as a strong evidence of a virtuous heart, and an enlightened understanding.

You deplore that any discrepancy of opinion should exist between us, especially on a subject of such vital importance, as is that of religion; and you have sent me three tracts or pamphlets, which I am to presume contain the substance of your religious faith, "the attentive perusal of which, you hope, will convince me that our respective creeds differ more in name than in reality,"—and you request me "to submit them to the perusal of my daughter Sarah."

I have read these tracts, my dear daughter, with all the attention due to the importance of the subject, and I feel no reluctance to submit them to the perusal of every member of my family; from a firm conviction, that their poison, however plausible, insinuating, and deadly, cannot take effect, if the proper antidote is seasonably applied: for I rejoice to assure you, that the perusal of them, has tended to increase my confidence in the purity and orthodoxy of those principles which I most devoutly pray may accompany me through life; as I trust they will support and comfort me in the last struggles of expiring nature, and in my gloomy passage through the dark passage of the valley of death. Alas! my dear daughter, our respective creeds are as widely apart as the poles—they differ in almost every possible point of view.—To divest my Saviour of his divinity, is in my judgment, striking at the root of the Christian religion, and, in the language of St. Paul, placing her votaries in a "state of all others the most miserable."

It would be an endless and irksome task to enumerate all the various sects, and denominations of religious reformers, styling themselves Christians, which have sprung up in an almost endless succession, from the days of the apostles, to the days of Thomas Paine, inclusive; each of which has had its advocates and supporters; and some of them, by the by, have exhibited talents as rare, and arguments as specious, as have the authors of your tracts. And have we not great reason to be upon our guard, when the Saviour Himself tells us to "beware of false Prophets;" and St. Paul, with a prophetic spirit, charges his Ephesian converts, "to take heed to themselves and to the Church of God, which He hath purchased with his own blood."

As my object in this letter is not to enter into a theological controversy, but merely to state a few of the prominent points, in which, I think you will easily see, that our respective creeds differ in reality as well as in name: you are not to expect a dissertation on this abstruse, and all-important subject; for I profess not to remove those difficulties, answer those questions, or solve those doubts which have been wrapped up in mystery since the beginning of time, and which still envelope this sublime, this awful subject: difficulties, doubts, and questions, which no created being can remove, solve, or answer,—which have challenged, and will challenge the astonishment and adoration of the angels, and archangels, who surround the throne of God to all eternity—but collect, and exhibit to your view, a few of the points in which we differ, and of the numerous passages in scripture on which I found my belief in the doctrine of the Trinity,—the perusal of which, though it may not produce any conviction on your mind, will I trust "give you a reason for the hope that is in me."

"Great is the mystery of godliness, God manifest in the flesh." Now this I firmly believe, although I can no more account for the union of two distinct persons in one and the same body, than I can account for the intimate union of my own soul and body, or the two distinct and counter properties found in the common magnet, or loadstone. I believe, because I find it recorded in the book of God, that more than seven centuries previous to the advent of the Saviour, it had been foretold by the prophetic spirit of Isaiah, that highly distinguished prophet of the Most High God, that "a Virgin shall bring forth a Son, and shall call his name Immanuel, that is, God with us! He shall be called Wonderful, Counsellor, the Mighty God—the Everlasting Father, the Prince of Peace."—And wrapped in the heavenly vision, he proceeds,—"I am the Lord thy God, the Holy One of Israel, thy Saviour." "I, even I, am the Lord, and beside me there is no Saviour—as for our Redeemer, the Lord of Hosts is his name."

I believe that the words of the blessing with which Moses was commanded to bless the people, have a direct reference to this subject, and are of singular import. "The Lord bless thee and keep thee;—the Lord make His face to shine upon thee, and be gracious to thee;—the Lord lift up the light of his countenance upon thee and give thee peace." In this form of blessing the attributes of the three Persons in the most holy and undivided Trinity are distinctly marked: Blessing and preservation from the Father—Grace and illumination from the Son, and Peace the gift of the Holy Ghost, or Comforter.—Indeed the form of Baptism, expressly directed by the Saviour Himself, if duly considered, is in my judgment sufficient to establish this doctrine beyond all reasonable doubt. "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now this is evidently as clear a distinction of persons as language is capable of expressing.

When the astonished keeper of the prison in which Paul and Silas were bound in chains, terrified at the miraculous enlargement of his prisoners, cried out in an agony of terror and despair, "Sirs, what shall I do to be saved?" and was promptly answered, "Believe in the Lord Jesus Christ, and thou shalt be saved!" what was the meaning of the answer? What was the object proposed for the faith of the astonished keeper?—Was it, You must believe that Jesus Christ, who is called the Son of man, is a man far excelling all other men, in his union with God, endowed with extraordinary qualifications, and superhuman powers? That could not have been the meaning of the answer, for his parents—his family were well known.—"Is not this Jesus the son of Joseph, whose father and mother we know, and his brethren James and Joses, Simon and Judas,—and his sisters, are they not all with us?"—All that was known to both Jews and Gentiles, and could not have been unknown to the keeper of a common prison: all had seen his miracles—many had heard that "never man spake as this man spake," and not a few had probably experienced the effects of his superhuman powers.—This then, I conceive, could not have been the object proposed for the saving faith of the supplicating keeper,—What then was it?

St. Paul asserts, "And we are all in Him that is true, even Jesus Christ, and this is the true God, and eternal life." "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all, blessed for evermore." "Sacrifice and offering thou wouldest not, but a body hast thou prepared for me." For whom?—The being for whom this body had been prepared would of necessity appear to have been other than that same body.—"But unto the Son he sayeth, thy throne O God is for everlasting,—a sceptre of righteousness is the sceptre of thy kingdom." These, with others, hereinafter to be incidentally mentioned, are among the numerous texts in Scripture, on which I ground my belief in the divinity of the Lord Jesus Christ, which establishes the doctrine of the Trinity.

You believe "that the Saviour was not a mere man, but a man possessing superhuman power, holiness, and authority, unlike all other beings in his union with God, in his office and influence—that he had the Spirit of God without measure—and that the fulness of Divinity (the Godhead) dwelt in him—but that he never acknowledged his divinity!—but frequently rejected the ascription."

Surely, surely, this is an avowed hostility to the written word.—Moses, Elijah, Elisha, Samuel, the host of prophets, Peter, Paul, the seventy disciples, and hundreds of others, on whom the gift of the Holy Ghost had been profusely poured, were all men, such as you describe—men of extraordinary power, holiness, and authority, possessed of superhuman powers; unlike all other men in their communion with God; none of whom ever asserted a title to a divine nature, or admitted adoration, but uniformly rejected it.—Not so the Saviour—He admitted it—He demanded it. The blessed Martyr Stephen, who was favored with a rapturous view of the Son of man, standing on the right hand of God in the heaven of heavens, breathed out his expiring soul in language never to be forgotten,—"Lord Jesus, receive my spirit!" Surely, surely, he would not at such an awful moment, have thus addressed the most exalted created being, however superhumanly endowed.—And in that last heart-rending scene of the Saviour's sufferings, while agonizing under the inexpressible weight of the sins of the whole world, in his sacred person, and of His Father's righteous displeasure: He assures the penitent criminal on the cross in language which none but the Deity himself could utter,—"Verily I say unto thee, to day shalt thou be with me in paradise."

It is vain to torture language to assign to the Saviour, an intermediate rank between God and man. His doctrine might have been the most sublime and heavenly—His life the most pure and holy—and His example the most worthy of all imitation,—yet if we wrest from his sacred brow the crown of glory which He had before all worlds, and encircle it with a crown of thorns—if we are forbidden to honor the Son even as we honor the Father, then is He but a man, a mere man, and not the object of religious worship.—But no,—"blessed be God for his unspeakable gift."—Jesus Christ is both God and man—He veiled His divinity in humanity,—and by the mystery of His holy incarnation—by His holy nativity, and circumcision—by His baptism, fasting, and temptation—by His agony and bloody sweat—by His cross and passion—and by His glorious resurrection and ascension," He hath made full, free, and perfect satisfaction and atonement for the sin of the whole world, and opened the kingdom of heaven to all believers.

You tell me, "that the Bible is the standard by which you regulate your faith—that the word incarnation is not found in the Bible, and therefore you cannot tell what it means unless in its usual acceptation, being clothed with a body." I know not that the word incarnation is found in the Bible, but I conceive that there are many words used by public teachers, in explaining and enforcing their construction of the religious doctrines they presume to teach, which are not found in the Bible; but which, so long as they serve to identify the precise meaning of what they are intended to convey, surely ought not to be rejected. "Philosophical discrimination," the standard word of the Unitarian, is not found in the Bible. Now the word incarnation, of which you profess an entire ignorance, is as perfectly familiar to the Christian, as if the precise definition were engraved on his heart by the point of a sun-beam. He knows that it means the mysterious union of divinity with humanity—the mystical union of the Godhead with manhood in the pure person of the blessed Virgin, by the influence of the Holy Ghost. It is this assurance which constitutes his faith in the divinity of the Saviour—it is on this, and on His atonement and intercession that the Christian is enabled through faith to repose all his hopes for the pardon of his sins, acceptance with God, and admission into the kingdom of glory.

You believe "that the familiar and unrestrained intercourse between the Saviour and His disciples and others while on earth, forbids the belief that He was ever considered as God." Now I believe that nothing is more natural or more easily accounted for. I am informed by the most authentic history, as well as by the pen of inspiration, that at, and before the advent of the Saviour, a general expectation prevailed among Jews and Gentiles, that some great and extraordinary personage was to appear on earth, of distinguished rank, power, and authority, encircled with all the pomp and splendor of majesty. The Jews naturally concluded that the expected personage was to be the Messiah, their ruler and king, who was to vanquish their enemies, redeem Israel, and reinstate them in their long lost, but rightful inheritance. The Gentiles, on the contrary, fearful of this, determined to prevent it, by the destruction of all the infants within a certain distance, under the supposed age of the Saviour—But God defeated their bloody purpose. The Saviour, agreeably to strict prophecy, is born of the Virgin Mary in a stable, and lulled in a manger; and as it had been distinctly foretold by the prophet, and directed by an angel, is conveyed by his putative father into Egypt, beyond the reach of the persecuting Herod. Of His after life, save in one instance, the sacred penmen are silent, until He commenced His ministry, and the work which He had undertaken to perform. Is it not then perfectly consistent, even with the strictest principles of "Philosophical discrimination," that for the full and ample accomplishment of the object of His advent, He should have appeared as man not as God? That He should have veiled His Divinity with humanity? As God, I speak with profound awe and reverence, He could not have been subject to the pains, destitutions, afflictions, reproaches, sufferings, and death, which for us men, and for our salvation He came down to endure—He could not have made an atonement for the sin of the world on the cross; He could not have tasted death for every man, and thereby satisfied divine justice, and opened the kingdom of heaven to all believers.—It behoved Him to humble Himself, "to be made lower than the angels for the suffering of death, to make our salvation perfect through suffering." Is it then extraordinary that in all His communications with His disciples and others while on earth, He should have thought proper to appear as man and not as God? thereby acknowledging His inferiority to the Father? Nevertheless, at a proper time, and on a suitable occasion, "He left not Himself without a witness,"—In His remonstrance with Philip He declares—"he that hath seen me hath seen the Father, believest thou not that I am in the Father and the Father in me? I, and my Father are one." And in his last controversy with the Jews, in the confidence of eternal truth, He assumes the incommunicable name of the Deity, "Verily I say unto you, before Abraham was I am."

You charge me with want of charity, because I deny the rank and character of Christian, to the Unitarian.—You say "charity is a grace more excellent than either faith or hope,"—I know it is, so long as it is considered in its true biblical evangelical meaning, to wit, love, supreme love to God, and good-will towards man.—I know that faith and hope are the constant attendants on the child of God, to the very portals of heaven, where they leave him,—the one lost in fruition, the other in sight, while love, supreme love will continue to be the exhaustless theme of gratitude, praise, and thanksgiving, throughout the boundless ages of eternity. This is what St. Paul calls "the more excellent way." But if charity is taken to mean a wide spreading mantle to cover and conceal the infidelity and apostacy of our dearest, our best friends, it must be rejected—truth is mightier, and must prevail. But you go further—you say that "I appear to exclude all sects and denominations of worshippers from the Christian name and character, except those included within the pale of the Episcopal Church."—This is a serious, an alarming charge; will you bear with me, while I examine the justice of it?

I have said, and I think I have truly said, that all those who deny and renounce the fundamental, distinctive principles of the religion, sect, or party, to which they have heretofore been attached, cannot thereafter be considered as legitimate members of such religion, sect, or party. I have said, and I think, truly, that from the days in which the apostles were first called Christians, in Antioch, until the present day, the divinity of the Lord Jesus Christ,—the trinity in unity,—the incarnation,—atonement,—original sin,—the universality of moral depravity,—the totally lost and undone condition of fallen man, have ever been and now are the fundamental principles of the pure, apostolic, Christian religion.—Whether these fundamental principles were of divine origin, or of human invention, I stop not here to inquire: it is sufficient for my purpose to state, that these doctrines are the doctrines of the Christian Church; that the divinity of the Saviour is the parole of every Christian throughout this wide-extended universe, without which, there can be no admission into the Christian camp. Does it not therefore follow as a natural unavoidable consequence, that all those who renounce and deny these fundamental principles, however devout, pure, and moral, they may be, whatever name, rank, or title, they may think proper to adopt, cannot be considered as legitimate members of the Christian family?

I have further said, by way of illustration—Suppose, born of Episcopal parents, and nurtured in the bosom of the Episcopal Church, I should for any cause whatever, withdraw myself from the communion of that Church, deny the apostolic succession of the ministry, reject the Common Prayer book, denounce the liturgy, and publish and declare my utter disbelief in her doctrine and discipline, and unite myself with the Baptists, Methodists, Dutch Reformed, Presbyterians, Independents, Roman Catholics, or with any one of the greatly multipled dissenting Christian denominations, I surely could not fitly accuse my quondam Episcopal brethren of want of charity, if they should tell me, "although we disclaim your conduct, we believe you to be an amiable, pious, conscientious Christian, and as such we extend to you the hand of Christian fellowship—but you are no Episcopalian—you have deserted the Episcopal standard, and you can have no part or lot in the matter." For this sentiment, thus expressed, I am charged with want of charity, and am said to exclude all from the Christian character except those who belong to the Episcopal fold!!!

How you came to draw such an illogical conclusion from these premises, I cannot imagine; and I am almost tempted to tell you in the sportive language of the great English moralist; "It was because you are a little dunce, my dear."

Yours affectionately, W. P.

SACRED LITERATURE.

[For the Churchman.]

SAINT JOHN THE EVANGELIST.—NO. I.

It is a very common mistake, as well with the Christian as with the infidel, to reason concerning Holy Scripture as if it were a single book, the composition of an individual author, or at least of a combination of authors, who wrote after the most frequent communication, and with the closest concert. Hence the evidence of that collection of sacred documents, the credibility of which is under discussion, is often viewed by both parties merely as the testimony of one witness. Dr. Paley has shown, with all that luminous perspicuity which is characteristic of his habit of thinking and manner of writing, that the different parts of the Bible are to be considered as so many separate histories, treatises, and letters; and that their testimony is like that of a number of witnesses before a court of justice, where, beside the direct agreement as to the main facts, regard is had to those numerous undesigned coincidences and discrepancies which will ever be discovered in the accounts of those who speak truth, and which, when rightly considered, will lead to the most sure-grounded conviction. Nor only so.—Pursuing this view of the sacred records still further, and reflecting that a comparison of the evidence and sentiments delivered by the same man, at different times and under different circumstances, upon points related to each other, is often of the greatest importance in determining the judgment and fixing the belief, the same judicious writer has taken up the letters of St. Paul to the various churches of ancient Christendom; compared them with each other, and with the accounts of the apostle's life contained in other parts of the New Testament, and from this comparison deduced an argument in favor of Christianity, founded upon the most intimate knowledge of human nature, and fraught with the finest ingenuity and the most logical accuracy. This argument may be taken in connexion with the historical authorities for the records from which it is drawn—the two kinds of evidence thus supporting and strengthening each other; or it may be taken alone: and *alone* though it may be, it will be found no feeble defender of our holy faith; for it takes a bold stand for the writings which it has scrutinized, by maintaining the impossibility that any forgery could be so consistent with the principles of human nature, the rules of human experience, and the most delicate laws of criticism. I have often admired the remarkable sagacity with which Dr. Paley has conducted this course of reasoning. He has united the nice acumen of the lawyer, that can draw forth from its obscurity some slight and hitherto unobserved circumstance, and hold it up in a variety of striking lights, with the close but perspicuous arrangement of the mathematician; and has clothed his ideas in language familiar, yet forcible; classical, yet singularly adapted to the popular taste. It had been well if his researches and reasonings of this nature had been more extensively pursued in the sacred volume. What fine illustrations, upon the plan of those in the Horæ Paulinæ, might have been thrown by such a man upon the five books of Moses, the various works of St. John, the public letters of St. Peter, and the historical compositions of St. Luke?—The benefit resulting from such inquiries is not confined to the mere argument against the infidel, however excellent that may be in itself. The believer acquires in this way one of the surest guides to the interpretation of the inspired oracles; for the different works of the same author generally afford in one part the best clue to his meaning in another. Moreover, the study of an author's character, as it is exhibited in the whole course of his writings—as it is sketched out in his style, his allusions, his sentiments, and the subjects upon which he treats, is a branch of critical investigation of the deepest interest to all who are fond of tracing the human mind through all its windings and recesses. It has also an excellent practical tendency, inasmuch as it is one of the finest and most satisfactory methods of studying sacred biography, while, at the same time, it is one of the most powerful instruments in effecting the two important objects just mentioned—the defeat of the infidel, and the interpretation of Scripture.

It is by such a view of this matter that I have been led to adopt the plan of studying the different compositions of the same sacred writer in connexion; and conceiving that, however scanty may be my resources, and however feeble my abilities, it might be in some degree useful to suggest even some general outline of a subject of this kind, I have thought proper to take a connected view of the Gospel, Epistles, and Revelations of St. John.

In the prosecution of this design, it seems proper to confine our attention to those traces of similarity of purpose, and of similar habits of thinking, feeling, and reasoning, which are discoverable in the style, allusions, sentiments, and subjects of the books to which our examination is directed—inasmuch as the discovery of such traces, exhibiting that aspect which nothing but truth and nature can ever assume, will enable every one to infer the argument in favor of Christianity, and general rules for guidance in the interpretation of the writer.

Before we take up the contents of the apostle's various works, a brief notice will be taken of his life and character as drawn in the historical parts of the New Testament.

St. John was the son of Zebedee and Salome. Of his history previous to his becoming a disciple of our Saviour, nothing is known—though some have supposed that he was originally a follower of John the Baptist. Some have thought that he was the youngest of the apostles; and the length of his life, after the crucifixion of our Redeemer, would seem to favor the idea. It is certain, whatever may have been his age, that no one of the chosen twelve was a more constant or more favored companion of our Lord. It was he alone that could claim the title of "beloved apostle"—a title which far excels in glory the most pompous epithets of human grandeur. This attachment of our Saviour to St. John is ascribed to the mild and tender disposition of the latter, which led him to welcome and embrace, from the very outset of his career as a public teacher, that humble, and benevolent, and forgiving character which his master labored so incessantly, both by precept and by example, to introduce among mankind. It was to be expected that he whom Jesus loved would be his companion in many of the more private and interesting scenes of his life. Accordingly we find him present at the transfiguration, leaning upon our Lord's bosom at the last supper, and witnessing his agony in the garden. He forsook him not in the day of cruelty and bitterness. He alone was near during the mockery of a pretended trial, and it was he who stood beneath the cross upon which was suspended the Being in whom all his hopes had centred, and received, with a heart full of the most tender and melancholy emotions, the last commission of his Master—that he should take to his own home, there to shelter and protect, the mother of Him whom he had hitherto loved, revered, and followed. That this commission was faithfully executed, there can be no doubt; and hence it may be observed, that St. John had every facility, as well from his previous intimate acquaintance with Jesus, as from the continued converse of his mother, for obtaining the most minute and thorough knowledge of the whole course of our Redeemer's life. After this period the Evangelist was constantly and actively engaged in preaching the Gospel. It is said, upon the authority of Eusebius, that much of the latter part of his life was spent at Ephesus. During the persecution under Domitian he was banished to the isle of Patmos, but returned at last to Ephesus, where he closed his life at a very advanced age. It is related of him by some ancient writer, that when, by reason of old age, he could no longer deliver an address to the people, he was wont to be carried to the weekly assemblies of the early Christians, and in the feeble but touching accents of second childhood, to deliver this simple exhortation, "Brethren, let us love one another."

Solus.

TALES OF FANCY.

THE RANBY FAMILY.

Every one who has read the interesting work of that eminently pious lady, Hannah More, entitled, "Coelebs in search of a wife," will recollect the family of Ranby, in which the Bachelor spent some time. A portion of the account given of his visit is in the happiest style of the gifted writer in her delineations of the human heart and affections. We trust our readers will not consider the following an inappropriate selection. Of the Miss Ranbys it is said:

"The only fruit of their education, which seemed to be used to any purpose, was, that after their family devotions in the evening, they sung and played a hymn.—This was almost the only sign they gave of intellectual or spiritual life.—They attended morning prayers if they were dressed before the bell rang. One morning when they did not appear till late, they were reproved by their father: Mrs. Ranby said, 'she would be more angry with them for their irregularity, were it not that Mr. Ranby obstinately persisted in reading a printed form, which she was persuaded could not do any body much good.' The poor man, who was really well disposed, very properly defended himself, by saying, that his own heart went along with every word he read; and as to his family, he thought it much more bene-

ficial for them to join in an excellent composition of a judicious divine, than to attend to any such crude rhapsody as he should be able to produce, whose education had not qualified him to lead the devotions of others. I had never heard him venture to make use of his understanding before; and I continued to find it much better than I had at first given him credit for. The lady observed, with some asperity, that where there were *gifts* and *graces*, it superseded the necessity of learning.

"In vindication of my own good breeding, I should observe that, in my little debates with Mrs. Ranby, to which I was always challenged by her, I never lost sight of that becoming example of the son of Cato, who, when about to deliver sentiments which might be thought assuming in so young a man, introduced his admonitions with this modest preface,

Remember what our *father* oft has taught us.

I, without quoting the son of the sage of Utica, constantly adduced the paternal authority for opinions, which might savor too much of arrogance without such a sanction.

"I observed in the course of my visit, that self-denial made no part of Mrs. Ranby's religious plan. She fancied, I believe, that it savoured of works, and of works she was evidently afraid. She talked as if activity were useless, and as if, like inanimate matter, we had nothing to do but to set still and be shone upon.

"I assured her that though I depended on the mercy of God, through the merits of his Son, for salvation, as entirely as she could do, yet I thought that almighty grace so far from setting aside diligent exertion, was the principle which promoted it. That salvation is in no part of scripture represented as attainable by the indolent Christian, if I might couple such contradictory terms. That I had been often awfully struck with the plain declarations, 'that the kingdom of heaven suffereth violence'—'strive to enter in at the strait gate'—'whatsoever thy hand findeth to do, do it with thy might'—'give diligence to make thy calling sure,'—'work out your own salvation.' To this labor, this watchfulness, this sedulity of endeavor, the crown of life is expressly promised, and salvation is not less the free gift of God, because he has annexed certain conditions to our obtaining it.

"The more I argued, the more I found my reputation decline; yet to argue she compelled me. I really believe she was sincere, but she was ill-informed, governed by feelings and impulses, rather than by the plain express rule of scripture. It was not that she did not read scripture, but she interpreted it her own way; built opinions on insulated texts; did not compare scripture with scripture, except as it concurred to strengthen her bias. She considered with a disproportionate fondness, those passages which supported her preconceived opinions, instead of being uniformly governed by the general tenor and spirit of the sacred page. She had far less reverence for preceptive, than for the doctrinal parts, because she did not sufficiently consider faith as an operative influential principle; nor did she conceive that the sublimest doctrines involve deep practical consequences. She did not consider the government of the tongue, nor the command of her passions, as forming any material part of the Christian character. Her zeal was fiery, because her temper was so; and her charity was cold, because it was an expensive propensity to keep warm. Among the perfections of the Redeemer's character, she did not consider his being 'meek and lowly' as an example, the influence of which was to extend to her. She considered it indeed as *admirable*, but not as *imitable*; a distinction she was very apt to make in all her practical dissertations, and in her interpretations of scripture.

"In the evening Mrs. Ranby was lamenting in general and rather customary terms her own exceeding sinfulness. Mr. Ranby said, 'You accuse yourself rather too heavily, my dear; you have sins to be sure.' 'And pray what sins have I, Mr. Ranby?' said she, turning upon him with so much quickness that the poor man started. 'Nay,' said he meekly, 'I did not mean to offend you; so far from it, that hearing you condemn yourself so grievously, I intended to comfort you, and to say that except a few faults,——' 'And pray what faults?' interrupted she, continuing to speak however, lest he should catch an interval to tell them. 'I defy you, Mr. Ranby, to produce one.' 'My dear,' replied he, 'as you charged yourself with all, I thought it would be letting you off cheaply by naming only two or three, such as——.' Here, fearing matters would go too far, I interposed, and softening things as much as I could for the lady, said, I conceived that Mr. Ranby meant, that though she partook of the general corruption——' Here Ranby interrupting me with more spirit than I thought he possessed, said, 'General corruption, sir, must be the source of particular corruption. I did not mean that my wife was worse than other women.' 'Worse, Mr. Ranby, worse?' cried she. Ranby, for the first time in his life, not minding her, went on. 'As she is always insisting that the whole species is corrupt, she cannot help allowing that she herself has not quite escaped the infection. Now, to be a sinner in the gross, and a saint in the detail: that is, to have all sins, and no faults, is a thing I do not quite comprehend.'

"After he had left the room, which he did as the shortest way of allaying the storm, she apologized for him, and said, he was a well-meaning man, and acted up to the little light he had; but added, 'that he was unacquainted with religious feelings, and knew little of the nature of conversion.'

"Mrs. Ranby, I found, seems to consider Christianity as a kind of free-masonry, and therefore thinks it superfluous to speak on serious subjects to any but the initiated. If they do not *return the sign*, she gives them up as blind and dead. She thinks she can only make herself intelligible to those to whom certain peculiar phrases are familiar; and though her friends may be correct, devout, and both doctrinally and practically pious; yet if they cannot catch a certain mystic meaning, if there is not a sympathy of intelligence between her and them, if they do not fully conceive of impressions, and cannot respond to mysterious communications, she holds them unworthy of intercourse with her. She does not so much insist on high moral excellence, as the criterion of their worth—as on their own account of their internal feelings.

She holds very cheap that gradual growth in piety, which is in reality no less the effect of Divine grace, than those instantaneous conversions, which she believes to be so common. She cannot be persuaded, that, of every advance in piety—of every improvement in virtue—of every illumination of the understanding—of every amendment in the heart—of every rectification of the will, the Spirit of God is no less the author, because it is progressive, than if it were sudden. It is true, Omnipotence can, when he pleases, still produce these instantaneous effects, as he has sometimes done; but as it is not his established or common mode of operation, it seems vain and rash, presumptuously to wait for these miraculous interferences. An implicit dependence, however, on such interferences, is certainly more gratifying to the genius of enthusiasm, than the anxious vigilance, the fervent prayer, the daily struggle, the sometimes scarcely perceptible though constant progress, of the sober-minded Christian. Such a Christian is fully aware that his heart requires as much watching in the more advanced, as in the earliest stages of his religious course. He is cheerful in a well-grounded hope, and looks not for ecstasies till that hope be swallowed up in fruition. Thankful, if he feel in his heart a growing love to God, and an increasing submission to his will, though he is unconscious of visions, and unacquainted with any revelation but that which God has made in his Word. He remembers, and he derives consolation from the remembrance, that his Saviour, in his most gracious and soothing invitation to the 'heavy laden,' has mercifully promised 'rest;' but he has no where promised rapture."

The following remarks are so excellent in themselves—and if we do not deceive ourselves, so much in harmony with the views presented generally in our columns, that we cannot withhold them. The religion of the Cross is founded on *facts*, not on *opinions*. Its aim is not the establishment of *a party*, the confident support of *a theory*, but the encouragement of a *principle*, which is to have a prevailing action upon the heart, and a constant influence over the temper and conduct.

"I observed, with concern, during my visit, how little the Christian temper seemed to be considered, as a part of the Christian religion. This appeared in the daily concerns of this high professor. An opinion contradicted, a person of different religious views commended, the smallest opposition to her will, the intrusion of an unseasonable visiter, even an imperfection in the dressing of some dish at table: such trifles not only discomposed her, but the discomposure was manifested with a vehemence, which she was not aware was a fault; nor did she seem at all sensible, that her religion was ever to be resorted to, but on great occasions; forgetting that great occasions but rarely occur in common life; and that these small passes, at which the enemy is perpetually entering, the true Christian will vigilantly guard."

"I observed in Mrs. Ranby one striking inconsistency. While she considered it as forming a complete line of separation from the world, that she and her daughters abstained from public places, she had no objection to their indemnifying themselves for this forbearance, by devoting so monstrous a disproportion of their time to that very amusement which constitutes so principal a part of diversion abroad. The time which is redeemed from what is wrong, is of little value, if not dedicated to what is right; and it is not enough that the doctrines of the Gospel furnish a subject for discussion, if they do not furnish a principle of action."

BRIEF REMARKER.

[For the Churchman.]

Mr. Editor—As I cannot conscientiously agree with C. M. A. in the views expressed by him, and as the truth is generally elicited by collision of opinion, I must beg permission to say a few words in reply to his communication in your last number, in which he says "the only point on which in this discussion we materially differ, is, in relation to the *causes* and *continuance* of these abuses. I assert that whatever, or whoever may have produced this order of things in the church, the *clergy alone*, on whom the duty of correcting the evil is emphatically enjoined, are answerable, if not for effecting a reformation of the evil, at least for not *attempting* to check its progress, and root out its existence." In order to discover exactly what the "order of things" is of which he complains, and settle down the controversy upon its original foundation, I will quote his own language from his first communication; "I mean the practice of employing individuals, many of whom are taken from the very boards of our theatres, and empowering them, as if *by proxy*, to worship the Almighty for us 'in the singing of psalms, and hymns, and spiritual songs,'" &c. &c. Now sir, if I have not entirely misapprehended the true point of his complaint, it lays in this, that the congregation were compelled by existing arrangements to worship God "in the singing of psalms, and hymns, and spiritual songs" *by proxy*. Let it be fully conceded to C. M. A. for argument's sake, that his complaints in reference to these musical arrangements are perfectly just, what has this to do with the entire apathy, and total indifference which a large majority of our congregations manifest towards the cultivation of *sacred music*, either in or out of church? What has this to do with the censurable pride so frequently exhibited on this subject by young ladies and gentlemen who spare no pains nor time to improve themselves to the utmost in the ordinary music of the day? Do the members of our congregations generally exhibit such a noble strain of devotion in this respect as to entitle them to make the complaint "that their voices raised to a noble pitch of animated devotion and fervor, would in the view of their cold, heartless fellow worshippers, be but grating discord?" These cold, heartless worshippers in this respect, are the very ones of whom I complain, and of whom I maintain that if they were to "raise their voices to a noble pitch of animated devotion and fervor" there would be no just cause of complaint in the premises against the clergy. I would ask C.M.A., or any other candid individual, this question, whether he does not fully believe that there is not one in twenty, thirty, or even fifty members of our congregations who pay any attention to the cultivation of sacred music at home, or practice it in church? He cannot but know, and must confess that it is so. Why then attempt to exonerate the congregation and cast the *whole blame* upon the clergyman?

You know, Mr. Editor, that I have not the honor of belonging to the order of God's ministering servants; interested motives, therefore, will not be imputed to me, for maintaining "that a large, if not the largest part of the blame justly belongs to the *people*." Can the clergyman *compel* his people to *sing* any more than he can *compel* them to *respond* audibly? Is not the worship of very many of the members of our congregations performed as much by *proxy* in one case as in the other? And where lies the blame of this? With the clergyman? What more can he do, than urgently recommend to his congregation the religious duty of heartily engaging in *every part* of the service of the church? If the members of his congregation turn a deaf ear to his recommendations, and refuse to raise their voices either in singing or responding, by what principle of common justice can he be made answerable for the guilt of the omission? Shall he be made the "scape goat," who shall bear away the sins of his people in this respect? Do they not *know* their duty?—and knowing it, if they fail to perform it, let them not lay the flattering unction to their souls that the guilt of their neglect will not rest upon themselves. I would be among the last, Mr. Editor, to appear before the public as the apologist of the reverend clergy, or any other body of individuals when their conduct is such as justly to subject them to censure. But in a case where it is self-evident that the *whole blame* cannot rest with them, I feel it to be my duty to defend them so far as their conduct shall appear to be fairly defensible, and no further; and in a case, too, where they cannot exercise any thing like physical force to compel a compliance with their recommendations and suggestions, however urgently made, I feel more especially bound to defend them from the sweeping denunciation "that the clergy alone" are answerable for not effecting a state of things which it is *morally impossible* they could produce, unaided by the cheerful and hearty concurrence of the members of their respective congregations. While I fully and freely concede to C. M. A. the best intentions in directing his efforts against an acknowledged abuse, I must also repeat the expression of my conviction, that he overlooked the *material causes* producing the evils of which he complained.

M. L.

REVIEWS.

[For the Churchman.]

THE STUDY OF THE CLASSICS ON CHRISTIAN PRINCIPLES.

The above is the title of a pamphlet recently published by the Rev. Samuel Seabury, of the Christian Institute at Flushing, L. I., in which he "proposes to edit a few of the more popular classics, with the view of adapting them to a course of Christian Education."

The public mind has been for some time directed to the importance of more definite Christian instruction, in our seminaries of learning. That the *Bible* should be neglected, while the *Classics* are thoroughly studied and digested, is a proper subject of regret, and one which requires a remedy. That *Christian* teachers, in the education of *Christian* youth, should forget the inculcation of *Christian* principles, is a strange though not a new anomaly. We are of those who would have the Bible in the hand of every student; who would have every teacher, to exemplify in his life, and imbody in his instructions the precepts of the Bible, and who would bring all the stores of classical literature, as well as of every other department of knowledge, to illustrate the necessity of revelation, to establish the truth of the Bible, and to commend its precepts and promises with increased force to the understanding and the heart.

The *Bible* has been neglected, and all that has been said of its importance in the work of education is true.

The study of the *Classics* as hitherto pursued, has had its disadvantages, and these disadvantages call for a remedy. But upon the question, what the remedy should be, there is a difference of opinion.

There are those, and we fear the opinion is too general, who so underrate the advantages of classical literature, as to be willing to surrender it altogether. There are others (and our fears on this ground are equally strong) who look so intently on its disadvantages and dangers, as to flee away in haste, and in their flight forget the treasures they have left behind. We admire the motives, and wish all success to the efforts of those who have sounded the note of alarm, and have called the attention of the Christian public to this subject; we wish success to their efforts, so far as they relate to the introduction of the Bible into our schools of learning, and the inculcation of Christian principles upon our youth; but if in their efforts to this end, they are about to *immolate* the study of the classics, we would sound a counter note of serious alarm, entreat them to delay the sacrifice, and call upon the Christian public, to consider well before they sanction that as necessary, which may be very prejudicial to the cause they wish to serve. In the pamphlet before us, we have a plan proposed which promises to meet and reconcile the views of both, so as to subserve the interests of religion, by the promotion of solid and thorough education. We shall make such extracts as will give an idea of the author's views, with the reasons on which they are founded, referring for fuller information and more extended illustration to the pamphlet itself, which will well repay an attentive perusal.

After announcing his object, and remarking that "the study of classical literature is an indispensable requisite in a course of liberal instruction," the author thus proceeds.

"In the face of all opposition, the patrons of liberal education may confidently assume the utility of classical studies to be among the fixed principles of their science. The experience of three hundred years, during which time they have been the basis of a higher intellectual superiority than the human mind has ever before attained, and have received in their favor the almost unanimous suffrage of the learned, approximates their utility, as a branch of useful discipline, as nearly to a fixed principle as the nature of probable truth generally allows. In the literary institutions of every civilized nation, classical learning still maintains its ground. It is still valued for the pure models which it presents, for the treasures of knowledge which it unlocks, for the monuments of genius which it discovers, and above all, for the mental discipline which its acquisition affords in the cultivation of a delicate and correct taste, and in forming and strengthening, the habits of attention and precision, discrimination and judgment."

"Moral truth is not susceptible of demonstration, and is therefore always liable to opposition. From this opposition classical literature has not been exempt. Especially in a new country like ours, where the current of popular opinion sets so strongly towards experiment, and against prescription, it was to be expected that an institution, whose merit consists in the habits which it gradually forms, rather than in the amount of convertible capital that it furnishes, would be impugned if not prostrated. But even among ourselves, the study of the ancient languages has maintained its ground, and the recent discussions of their value, as a branch of preparatory discipline, have tended to raise them in the public estimation."

"For merely intellectual discipline, classical literature is too valuable an auxiliary to be surrendered. For merely Christian discipline it deserves to be prized as affording an experimental illustration of the religious wants of humanity, and as opening the mind to other avenues of evidence in behalf of our faith. And yet neither the classics in mass nor the current selections from them, can be trusted to the young without endangering their moral piety, or the integrity of their religious principles. Something then is still wanting to adapt the authors of Heathen antiquity to a course of Christian instruction. They must as far as possible be Christianized. If brought within the atmosphere of Christian education, they must be redolent of the Christian spirit. Otherwise they are unfit to come in contact with the youthful mind."

"The first step in the attainment of the proposed object, is the work of expurgation.—This should be unsparingly performed. No beauty of language can atone for indelicacy of sentiment, no poignancy of satire can justify the admission of coarseness or obscenity. Not only should the more offensive passages be erased; every word, if possible, liable to perversion should be obliterated, and every image suppressed which can sully the purity of the infant mind."

"But the good proposed is not merely negative—classical literature, it is believed, affords peculiar facilities, for opening the truth, inculcating the principles, and infusing the spirit of Christianity. This position may be illustrated by facts."

"The theological student, when he begins systematically to examine the evidences of his faith, is surprised to find a vast array of facts, with which his classical reading has made him familiar, but the connexion of which with the subject he is about to investigate, he had but partially estimated, or not at all anticipated. Do Grotius and Stillingfleet undertake to convince him of the veracity of the Mosaic history? They make an immediate draught on him for all his knowledge of ancient profane history, and for much of his Heathen mythology. Does he follow Mede and Newton in the path of prophecy? Here again historical knowledge, that can be gleaned only from the classics, is brought into requisition.—Would he weigh the arguments of Barrow and Horsely, laying the foundation for the superstructure of the Christian faith in the eternal principles of moral truth? He is referred at once to the finest passages of Heathen antiquity for a large share of that universal consent, which proves the immutability and eternity of the distinctions in moral sentiment. Does he turn to Leland, urging the necessity of a revelation to define, with greater precision, the true boundaries between virtue and vice, right and wrong, and to fortify their practical observance by means of penal sanctions and legislative authority? Again he must gather his proofs, in regard to the reality and extent of the deficiency, from the authors whom he has read at school, or in college. Do the writers on sacrifice insist on the various speculative and practical bearings of the doctrines of the cross? Scarcely a poet, an orator, or a historian of antiquity, but is appealed to for illustrations of the nature of sacrifice, or the sentiments with which it is offered. In short there are few branches of the Christian evidences, which in many of their details are not intimately interwoven with the relics of classical lore."

"Now we simply ask, why cannot the pupil be taught the value of this knowledge, while he is acquiring it? Is there so little skepticism in the world, that these bearings of classical learning should be pointed out only to the professed student of theology? Is knowledge which is gradually obtained, and made to assimilate with the mind in the whole progress of its development, likely to be less lasting, or less efficacious, than when acquired at a subsequent period of life, in a detached and insulated form? We think that reflecting men will answer such questions in the negative. We think that those who are competent to judge, will not deny that the study of the classics, instead of exercising, as to a considerable extent it has, a baneful influence on the youthful mind, may be rendered a powerful auxiliary in the elevation of moral character."

"Here, then, is the defect which the subscriber, should his proposal meet with approbation, will endeavor to remedy; here is the end which he aims to accomplish. Let the fragments of Heathen tradition, and such of the legends of mythology as are the distortions of sacred truth, be traced, and compared with their bright originals. Let those maxims of conduct, and those examples of life which illustrate the imbecility of human reason, and the perverseness of the human affections in the investigation and practice of moral truth, be urged on the attention of the pupil as so many antecedent probabilities, that divine illumination would be shed upon the darkness of the general mind. Let the same page which dazzles the reader with the splendid ambition of an Alexander or Cæsar, or disgusts him with the loathsome enormities of a Heliogabalus or a Nero, remind him that the same or similar principles are dormant in his youthful heart, and thus convince him of his personal need of a *Saviour*, by whose aid alone they can be controlled or eradicated. Let the theory of animal sacrifice, with all its important concomitants, be placed in its true light: and let not the salutary lesson be lost which records the practical confession of the wisest of the Heathen world, of their alienation from their Maker and their ignorance of the mode of restoration. In a word, let classical literature be Christianized. Let this be done, and Christianity will have gained a new auxiliary in the renovation of mankind, and an extensive tract of human learning, will have been reclaimed and fertilized with the waters of life."

"It is believed, too, that in the present state of public sentiment, the course here delineated offers a medium ground, on which conflicting opinions may be reconciled. Many who duly appreciate the study of the ancient languages in the discipline of the mind, would exclude the Latin and Greek in favor of the Hebrew, as being more congenial with the feelings and principles of the Christian community. But for those languages, the friends of what is in the strictest use of the term, classical literature, could never admit the Hebrew as a substitute. They may, however, consistently advance so far as to present to their pupils the authors of Heathen antiquity arrayed in a Christian garb, while by this concession, the opposing party would gain a removal of their objections, and the facilities which they desire, of blending religious and secular instruction."

Such is a condensed statement of the views and reasoning in the pamphlet before us. For having broached and maintained such views at the present time, we think the author entitled to the gratitude and encouragement of Christians and the enlightened friends of liberal education. We hope he will enter on the prosecution of the plan proposed, which must commend itself to every one as a happy medium in the present state of public sentiment, and which in its results, will, we verily believe, unite the suffrages of all, purify the sources, and elevate the standard of education in our country, and subserve the best interests of religion and morality.—A Friend of Thorouh and Christian Education.

THE MINISTRY.

[Selected for the Churchman.]

DIFFICULTIES OF THE MINISTERIAL OFFICE.

The greatest and most difficult work of a minister is, to apply himself particularly to the several persons under his charge; to acquaint himself with their behaviour, and the temper of their souls, to redress what is amiss, and to prevent their future miscarriages. Without this private work his other endeavors will do little good; and considering the great variety that is among the humors and dispositions of men, equal almost to that of their faces, this must needs be an infinite labor. 'It is the art of arts, and the most difficult of all sciences, to govern such a manifold and various creature as man.'* And another Gregory hath written a whole tractate, 'Of the diversity there is amongst men's tempers, and the different ways of dealing with them.' What a martyrdom is it, for some modest and bashful tempers, when they find themselves obliged to use freedom and severity in reproving the faults of those, who in quality or age, are above themselves; and what a hard matter it is to deal with people that are ready to leave the world, and enter upon eternity; when their souls, as it were, hang on their lips, and they have one foot, as we use to say, already in the grave. The minister is seldom sent for till the physican has given the patient over; and then, they beg of him to dress their souls for heaven, while the winding-sheet is preparing, and their friends are almost ready to dress the body for the funeral. Now, though some of these have lived well, and like the wise virgins have oil in their lamps; yet it is a great matter to calm them, and to dispose their souls for that great change, which they are presently to undergo. But, alas! it fares otherwise with the greater part. They are yet strangers to the ways of religion; the work of salvation is yet to begin, their passions to be mortified, their corruptions subdued, the whole frame of their souls to be changed; and, though they have scarce so much strength as to turn them on their beds, yet their warfare against principalities, powers, and spiritual wickedness, is but merely commenced; their work is great, their disadvantages many; and the time very short that is before them.—Perhaps they are dull and insensible, and we shall hardly persuade them of their danger. They will acknowledge they are sinners, and so are all others as well as they; they trust to the mercies of Christ, and have confidence enough of their salvation; and cannot be persuaded they want any thing that is necesary for its security. Others again are seized with fear, and call for the minister to comfort them. What should he do? Shall he tell them that all their terrors are just, and it is now too late to repent? I know some divines are peremptory in this case, and think they should be left in despair; but surely it were a sad employment for a minister to visit a dying man, only in order to tell him that he is damned; and withal it is too great boldness in us, to limit the grace and mercy of God. *True and sincere* repentance will never come too late; but certainly a death-bed repentance is seldom sincere; and it is hard, either for the minister, or the man himself, to tell, whether it be only the fear of hell, or a true and godly sorrow, that he feels within his soul. All that a minister can do is, to press him to all possible seriousness, and to resign himself to God for the event; or to lay before him, in general, the terms and conditions of the Gospel covenant: the application will be hard and uncertain.

It was not without a great deal of reason, that one of the Fathers called it, (the ministerial function,) a weight under which the shoulders of an angel might shrink.'* Hence it was that the holy men of old have been so mightily afraid to undertake it. Jeremiah, who was sanctified from the womb, and ordained a prophet to the nations, when he received his commission cried out, "Ah! Lord God; behold I cannot speak, for I am a child." Ezekiel, though strengthened and confirmed by God, yet went unwillingly, "in the bitterness and indignation of his spirit."—And in the ancient Church, the more eminent and remarkable persons were, in piety and worth, the more sensible they were of the greatness of this charge, and the more unwilling to engage in it. * * * * Saint Augustine entered by chance, into the church of Hippo, just as the Bishop Valerius was speaking to the people, concerning the choice of a minister of whom they stood in great need. *He* was presently pitched upon, and ordained, almost by force, after he had, with tears, deprecated the charge; and in these remarkable terms:—"What! do you wish that I should perish?"† intimating the hazard he should thereby run.—*Scougal on the importance and difficulty of the ministerial function.*

*Greg. Naz. Orat. Apologet.

* Onus angelicis humeris formidandum.
† Quid! vultis ut peream?

THE MINISTRY.

Is not the great end of the ministry to exhibit and enforce truth upon the hearts and consciences of men, with all those means of living, feeling, powerful appeal, heart-felt seriousness, sympathy, alarm, invitation, promise, threatening, which are calculated to move a creature like man, and which God has appointed as the ordinary channel for conveying the blessings of his grace? The success is from God alone. Whoever plants, whoever waters, it is He that gives the increase. But as our all-wise and gracious God has condescended to use the instrumentality of man in dealing with man, in awakening man, in converting man; it is of the last importance for us to rise up to the special design of this dispensation. If God uses man, he uses the understanding, the affections, the conscience of man, to work upon the understanding, the affections, the conscience of his fellow-men. The minister is a living organ and instrument, and herald of truth. The minister is to give life, as it were, to the Book—to the written Revelation—to the forgotten or perverted record. The ministry, in its addresses and appeals to men, is the prophetical voice continued, the apostolical doctrine continued, the life of Christ continued, the discourses of our Lord continued, the miracles continued, the warnings, the invitations, the promises, the whole doctrine continued, inspired with new life, and exhibited in their first vigor.

The Gospel, indeed, is left us in the Scriptures, but its success is dependent on the Holy Spirit and the holy ministry—the Divine Spirit within; the sacred word without. The Holy Spirit effectually; to secure the heart, to apply and render operative the truth of Christ, to glorify him before men, justify his office, fulfil his promises, accomplish his designs. The ministry of the word, instrumentally; to address the understanding and heart, to divide truth to each class of persons, to vindicate it from perversions, to raise it from neglect and indifference, to present it as the means by which the Spirit is pleased to work. Subordinate, therefore, is all this living and oral teaching—in itself utterly feeble and inefficient; but, in its place, of incalculable moment.

D. Wilson.

SCRAPS.

Life is a voyage, in the progress of which we are perpetually changing our scenes; we first leave childhood behind us, then youth, then the years of ripened manhood, then the better and more pleasing part of old age. —*Seneca.*

The body charms, because the soul is seen:
Hence men are often captives to a face,
They know not why, of no peculiar grace:
Some forms, though bright, no mortal man can bear;
Some, none resist, though not exceeding fair.
Young.

We may appear great in an employment below our merit, but we shall generally appear little in one that is above it.—*Rochefaucault.*

Do not reckon those only to be your friends, who grieve at your misfortunes; but likewise those who do not envy your prosperity; for a great many will express concern when their friends are afflicted, that shall look with an invidious eye on the liberalities of an indulgent fortune.—*Isocrates advice to Desmonicus.*

So quickly has the wheel of fortune sometimes turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected.—*Sterne.*

Writing, like ore, should be valued not by its bulk, but by its riches.—*Anon.*

A mesure qu'on differe, on sent plus de peine à se hazarder de parler en public.—*Rollin.*

There is as much difference in apprehending a thought clothed in Cicero's language, and that of a common author, as in seeing an object by the light of a taper, or by the light of the sun.—*Addison.*

Would I have trod the humble path: the shrub securely grows; the tallest tree stands most in the wind; and thus we distinguish the noble from the base: the noble find their lives and deaths still troublesome; but humility doth sleep, whilst the storm grows hoarse with scolding.—*Sir W. Davenant.*

Innocence without prudence will not do for this world: but prudence without innocence will not do for the next; nor always even for this; in which, probably, more men of abilities have ruined themselves by adventuring into crooked paths, than weak men have by keeping the straight one.—*Secker.*

To know how to set a just value on things is a great talent.

Laisant (Paulus Emilus) aux pères, même les plus occupés, ce grand exemple, de regarder l'education de leurs enfants comme le plus essentiel de leur devoirs, et per cette raison de ne s'en reposer, pas entirement sur le soin et la bonne foi des autres.—*Rollin.*

Hence it is we have not an hour of life
In which our pleasures relish not some pain,
Our sours some sweetness. Love does taste both;
Revenge, that thirsty dropsy of our souls,
Which makes us covet that which hurts us most,
Is not alone sweet, but partakes of tartness.
Pleasure's the hook of evil; ease of care,
And so the general object of the court;
Yet some delights are lawful. Honor is
Virtue's allowed ascent; honor that clasps
All perfect justice in her arms, that craves
No more respect than what she gives, that
Does nothing but what she'll suffer. *Massinger.*

EPITAPH FOR MY OWN TOMB-STONE.

To me 'twas giv'n to die: to thee 'tis giv'n
To live: alas! one moment sets us ev'n.
Mark! how impartial is the will of Heav'n. *Prior.*

[For the Churchman.]

"Sic cum transierint mei
Nullo cum strepitu dies,
Plebeius moriar senex—
Illi mors gravis incubat,
Qui, notus nimis omnibus,
Ignotus moritur sibi." SENECA.

Impromtu Translation—Addressed to Major W.-P.—of the army of the Revolution.

Thus, when my days have passed away,
From tumult free and vain display,
Brief earthly fame content to fly,
Like thee, dear Major, may I die;
For death stalks grim and threat'ning on
Toward him, who hath the laurel won,
And, known to all the world beside,
To know himself hath too much pride. X.

Scarsdale, 1830.

THE CHURCHMAN.

SATURDAY, JUNE 18, 1831.

[Communication.]

BISHOP ONDERDONK'S LATE VISITATION.

BISHOP ONDERDONK returned to this city on Wednesday evening, after an absence, on an episcopal visitation, of twenty-three days, during which he travelled nearly 400 miles; preached 23 times in 18 places; held one ordination; laid the corner-stone of a church; and administered confirmation thirteen times, total number confirmed, 191.

☞ WE are gratified to have it in our power to announce to the public, that the Rev. Levi S. Ives, Rector of St. Luke's Church, in this city, has accepted the Bishopric of North Carolina, to which he was elected by the late Convention of that diocese. We are glad to communicate the intelligence, for the sake of the Church at large; and more especially for the sake of that interesting and important diocese, whose foundation was laid in the labors, and in the death of a man like Bishop Ravenscroft: but we know, that many regrets will be awakened, and many links of tender and of holy affection will be broken, by the removal of the Rev. Mr. Ives from this city and this diocese to the south.—The Bishop elect, however, is not the man to shrink from the duties of an important public station, through the influence of any private considerations whatever, which are not absolutely insurmountable—the devotion and the zeal of his lamented predecessor, and of his sainted father-in-law, rest upon him: and may GOD, of his mercy, grant to the Church in the south, a long-continued and abundant harvest from his labors.

BISHOP BROWNELL'S ADDRESS.—This able document will be found upon our fourth page, and the proceedings of the late convention of Connecticut, to which it was addressed, are inserted under the head of Intelligence. It will be observed, that the whole number of Confirmations in the diocese of Connecticut, during the past year, is 345, and that the number of ordinations, within the same period, is 8. The too true, and the too just remarks of the Bishop upon CLERICAL CHANGES will go home to the feelings of all Christian persons; and the feeling tribute to the memory of OUR DEPARTED FATHER, contained in the concluding address to the clergy, cannot fail, we think, to draw the tear from many a reader, both at home and abroad.

ON Friday afternoon, June 10, the Right Rev. Bishop Onderdonk, of this diocese, laid the corner stone of a new church, to be erected in the village of Ulster, Ulster County, and called Trinity Church. Divine service was first attended in the house of Henry Barclay, Esq., by whom the site of the church has been presented, and whose residence is the present place of worship of the congregation. The evening prayer was read by the Rev. Reuben Sherwood, Missionary at Ulster, and the lessons by the Rev. Samuel R. Johnson, Rector of St. James's Church, Hyde Park, and a sermon appropriate to the occasion delivered by the Bishop. A procession was then formed, and moved to the site of the intended edifice, where the stone was laid with appropriate solemnities; and an address delivered by the Missionary; after which the whole was closed with prayer and the benediction by the Bishop.

The commencement of this church, the first of our communion in the county of Ulster, is a highly interesting event, speaking well for the zeal and piety of two or three worthy gentlemen who have liberally and actively embarked in the enterprise, and an earnest of the diligence and efficiency which may reasonably be hoped to characterize the labors of the long-tried and faithful servant of the altar, who has been appointed to that missionary station.

CONFIRMATIONS BY BISHOP ONDERDONK.—Thursday, June 9, St. James's Church, Hyde Park, 9; Festival of St. Barnabas, Saturday, June 11, St. Luke's Church, Catskill, 29; second Sunday after Trinity, June 12, A. M., Trinity Church, Athens, 11; P. M., Christ Church, Hudson, 10; Tuesday, June 14, Christ Church, Poughkeepsie, 23.

LETTERS OF A GRANDFATHER.—It is with much pleasure, that we commence the publication of these letters, which we hope to continue from time to time. We have given them the above title, not because they are at all connected with the beautiful series, so called, which has appeared in the Children's Magazine–for they are the composition of an entirely different writer, as may be observed from the respective signatures, and relate to subjects altogether different and distinct—but we have called them LETTERS OF A GRANDFATHER, because they are actually such in point of fact—the letters of a patriarchal friend, whose "green old age" is the source of cheerfulness and delight to all who know him; who was an officer in the Revolution, and in habits of intimacy with the first men of the nation; and who has long been, and still continues to be, alike estimable as a judicious parent, a tender husband, and an affectionate grandfather.

THE RANBY FAMILY.—We are indebted to the excellent and judicious Editor of the Auburn Gospel Messenger, for calling the attention of the public, so opportunely, as we think, at the present moment, to this admirable selection from Hannah More's admirable novel. It will be found under the head of TALES OF FANCY with some accompanying remarks of the Rev. Dr. Rudd.

STUDY OF THE CLASSICS.—Some remarks on the Rev. Mr. Seabury's work upon this subject, will be found under the head of Reviews. We are glad to find that the subject is attracting general attention; and in the various periodicals from different sections of the country, we observe highly favorable notices of the work.

☞ IT appears to be proper to state here what will, in fact, be ascertained from the communication itself, that the author of M. L. is a zealous Layman; and that his defence of the clergy, in reference to Church Music, is therefore perfectly disinterested.

TO CORRESPONDENTS.—Several interesting communications have been received and are on file.

FEMALE MISSIONARY ASSOCIATION OF ST. JOHN'S CHAPEL.—It is with no ordinary feelings of pleasure that we lay before our readers the following report. It affords another evidence, among many more in our land, of what may be done by the active, untiring, and influential piety of the devout ladies in a congregation. The document is well worthy the attention of community; for it is drawn up with much taste and ability, and is pervaded, through its every part, by the spirit of true piety: but we wish, more especially, to place the report in a strong point of view before the public, on account of its connexion with the MISSION AT GREEN BAY, to the support of which the pledge of our diocese has been given, and which therefore ought to be brought frequently and *practically* into view. We trust the perusal of the following report will not be without its due degree of influence, in this respect, upon the members of our communion.

[For the Churchman.]

FEMALE MISSIONARY ASSOCIATION OF ST. JOHN'S CHAPEL.

THIS Association held its Third Annual Meeting at St. John's Chapel on Tuesday evening, June the 7th. The exercises were opened with appropriate collects and singing; after which the Annual Report was read and an Address delivered by the Rev. Henry Anthon.

Third Annual Report of the Managers of the Female Missionary Association of St. John's Chapel.

The Managers, at the close of another year, find abundant cause for renewing the offerings of thanksgiving and praise to Him to whom alone belongs the increase.

The amount of Subscriptions and Donations for the Third Year has been,	$242 00
For the Mission at Green Bay, - -	60 00
Received from our Auxiliary, the Sewing Society, - - - - -	329 00
Making a total of	$631 00

The following statement exhibits the receipts since 1828, when the Association was formed.

Subscriptions and Donations in three years, including the sums for the Green Bay Mission, - - - -	$720 00
From the Sewing Society in the same period, - - - - - -	1422 00
Making a total of	$2142 00

Your Board are aware that doubts are not unfrequently entertained and expressed as to the beneficial tendency of Associations of this nature. But facts are of more value than theories on this subject. They feel happy, therefore, to have it in their power to present such evidence of the effectiveness of the Association connected with this Chapel. In the brief space of three years we have been enabled to contribute for the best of causes, the extension of the Church of the Redeemer, *twenty-one hundred and forty-two dollars*, or the stipends of nearly six Missionaries each year. This most cheering result it has been thought due to the Giver of every good gift to record as a testimony of gratitude to Almighty GOD, and as an encouragement to our fellow members of the household of faith to open similar channels for the stream of Christian benevolence. Such endeavors, however small in their beginnings, can seldom prove unavailing.

From the statements now submitted it will be seen that the Sewing Society has rendered to our funds the most important and valuable aid. Your Board take great satisfaction in embracing this opportunity to express once more their acknowledgments to this small and indefatigable band of helpers, who by their untiring industry at their regular weekly meetings have so well proved themselves willing "to labor, working with their own hands the thing which is good, that they may have to give to those who need."

A warm sympathy has recently been awakened in this Diocese in behalf of our devoted Missionary and his interesting charge at Green Bay, and a pledge has been given to sustain at all hazards the Mission establishment and school. Feeling deeply convinced of the importance of the undertaking, and desirous in our humble sphere of co-operating in the movements in its behalf, it was resolved at a special meeting to open a subscription for this particular object in our respective circles. The effort, thus far, you will perceive, has met with encouraging success, and the result warrants us in forming very pleasing anticipations. In addition to the sums already received, we cannot refrain from mentioning as a further evidence of their missionary spirit, that our Sewing Society have resolved to devote *one-half* of the proceeds of their labor for the ensuing year solely to this object. Are there not other members of our congregation who will feel disposed to unite with them in their enterprise? Let it be borne in mind, that in this way very essential benefit can be rendered to such an establishment and school as the one at Green Bay. "May I again," observes the Missionary, the Rev. Mr. Cadle, in one of his letters to the Executive Committee of the General Society, "introduce the subject of clothing, and express my hopes that there will be donations of children's dresses, which would relieve the Mission from an heavy expense." From such, therefore, as may judge that they have already contributed *pecuniary aid* to the extent of their ability, we would respectfully solicit by an early day, donations of this description. Might not each Association of our Diocese, with a little effort, be enabled to despatch a Box of clothing every year to the Green Bay Mission? It would, we may rest assured, be prized as a token of Christian remembrance by the distinguished laborer, whose praise is in all the Churches, and who, in his station in the wilderness, gives himself to his Master's work, and combats the awful realities of Heathen darkness and Heathen superstitions with a self-denial and devotedness of spirit worthy of the days of a Brainerd and a Martyn. With this bright example before us, within our own borders, of the character which designates the true Christian Missionary, is it not natural to inquire, what will induce any one, thus disinterestedly to endure privations for the present and eternal well being of others? Nothing, we answer, but a spirit of love. Has the boasted philosophy of modern days discovered any adequate inducement? Has Infidelity, with "her profane and vain babblings, and oppositions of science, falsely so called," ever suggested any sufficient motive? No. Nothing will prepare the mind to endure painful privations for the real welfare of our fellow-creatures, and nothing can win us to perseverve in works of expanded benevolence and mercy, but a spirit of Christian love.

It is not a transient ebullition of zeal, nor a sudden excitement of feeling, which shows the reality and strengthens the energy of Gospel charity. It is the daily exercise—the patient continuance in well doing. And it must spring from this principle acquired and cherished through divine grace, at the foot of the cross. "The love of CHRIST constraineth us." This is the copious river which fertilizes a thousand fields. This is the current sufficiently powerful and rapid to force itself through every obstruction. Shall we not, then, as our Society enters upon another year of effort, invoke frequently and fervently the aid of that Spirit, who alone can make us perfectly to love our God and worthily magnify his holy name? Let us take heed that our hearts be truly in this blessed work. Let every consideration bow to its magnitude. Let us cherish the deepest conviction that it is not only a *duty*, but one of the *dearest privileges* to which human nature can be called to be engaged, even in the humblest capacity, in the busy movements which are designed to make known the preciousness and power of the Gospel.

May 30, 1831.

EPISCOPAL VISITATION.—The Clergy of the Diocese of New-York, and the Wardens and Vestrymen of the vacant parishes of the said Diocese, who have not received special notices of appointments for Episcopal Visitations, are respectfully informed, that circumstances beyond my control have prevented my hitherto determining upon a definite order for visiting their respective parishes; I purpose, however, GOD willing, leaving the city of New-York, on a general visitation, on or about the 9th of July, and devoting to it about two months, during which time I hope to visit the most of the churches in the West and North. This general notice is given, on account of the probable impracticability of giving the canonical notice of one month to each parish in particular. As early special notices, however, as circumstances will admit, will be sent.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

MARRIED.

On the 10th of March, 1831, by the Right Rev. Dr. Bowen, the Rev. Paul Trapier Gervais, to Miss Harriet L. Thayer.

OBITUARY.

Death of the Rev. John Philips.—This gentleman was one of the oldest clergymen in Virginia, and has long been extensively respected and beloved as a devoted servant of CHRIST. The manner of his death, as related in the Raleigh Register, was truly remarkable. It is stated that he was riding to Church in his gig, accompanied by his wife, and in this situation expired without a struggle. The first intimation given to Mrs. Philips, of the melancholy event, was by a passing stranger.

INTELLIGENCE.

ECCLESIASTICAL PROCEEDINGS.

The Convention of Connecticut—Commenced its Annual Meeting on Wednesday morning, June 1st, in Christ Church, Hartford, and continued its session till Friday. There were present, the Bishop of the Diocese, *thirty-eight* Clergymen, and *forty-eight* Lay-Delegates. Morning Prayer was read by the Rev. Harry Croswell, Rector, of Trinity Church, New-Haven; and the Convention Sermon was preached by the Rev. Lemuel B. Hull, Rector of St. James' Church, Danbury, and Christ Church, Reading. After the Sermon, an ordination was held by the Bishop, and Mr. Joseph Scott, a graduate of Washington College, was admitted to the holy order of Deacons. The Communion was then administered, and the Convention adjourned till afternoon. At 3 o'clock the Convention assembled, and re-elected the Rev. Wm. Jarvis, Rector of Trinity Church, Chatham, Secretary for the ensuing year. Bishop Brownell then delivered his Address, which is inserted in our present number. The parochial reports were then read, which we have commenced publishing, and shall lay them before the readers of the Watchman, as speedily as possible. In the evening, a Sermon was preached by the Rev. Mr. Jarvis, of Chatham, and a collection, amounting to about $40, was taken, in behalf of the Society for the Promotion of Christian Knowledge.

On Thursday, the Convention was occupied in the transaction of business. The appointment of the Rev. Christian F. Cruse, as Principal of the Cheshire Academy, by the Trustees of that Institution, was unanimously approved. A resolution altering the Constitution, so as to change the time of the meeting of the Convention from the first Wednesday in June, to the *second* Tuesday in October, was, according to the Constitution, laid over for the consideration of the next Annual Convention. A resolution was also proposed, cordially approving of the great objects of the American Colonization Society, and requesting the Reverend Clergy of this Diocese, to bring the subject before their respective congregations, on, or near the anniversary of our National Independence; and, at the same time, to take up contributions in aid of its funds.

On Friday, a resolution was introduced, requesting the Bishop and Standing Committee to devise a plan for the establishment of a Self-supporting School in this diocese. This gave rise to an animated discussion, which should have been heard by every member of the Convention. Those persons who were not present, know not how much they lost. From what we witnessed, we are more than ever convinced, that the sittings of the Convention might, with great profit, be continued at least to the end of the third day. After the usual devotional exercises, at 11 A. M. the Convention adjourned.

Standing Committee for the ensuing year, Rev. Messrs. Croswell, Wheaton, Judd, Jarvis, and H. Potter.

Besides the usual exercises, there was on the evening preceding the meeting of the Convention, divine service in Christ Church, in this city. Prayers were read by the Rev. Bethel Judd, Rector of St. James' Church, New-London; and a Sermon was preached by the Rev. John S. Stone, Associate Rector of Trinity Church, New-Haven. On Thursday evening, also, the Church was open for divine service; Prayers were read by the Rev. Ezra B. Kellogg, Rector of Trinity Church, Brooklyn, and Christ Church, Pomfret; and a Sermon preached by Rev. Frederick Holcomb, Rector of Christ Church, Watertown.—*Episcopal Watchman.*

CONFIRMATIONS.

On Sunday, the 5th inst., in Christ Church, Hartford, the Right Rev. Bishop Brownell administered the holy rite of Confirmation to 20 persons.

CLERICAL CHANGES.

Rev. Thomas Horrell, formerly Missionary of the Domestic and Foreign Missionary Society, and for some years Rector of the Church at St. Louis, has resigned his pastoral charge, but still resides in the place.

Rev. John Davis, formerly of Pennsylvania, late a Missionary of the Domestic and Foreign Missionary Society, is engaged in teaching a female school at St. Louis, and temporarily supplies the vacancy in the Church. Rev. Mr. Corson, from Connecticut, has commenced a school, also, in St. Louis.

The Rev. R. B. Croes has removed from Troy, and taken charge of St. Michael's Church, Geneseo.

The Rev. A. S. Hollister has relinquished the charge of the congregations at Skaneatelas and Marcellus, and become the minister of Christ Church, Manlius.

The Rev. John A. Hicks, of Easton, Pa. has been invited to the pastoral charge of St. John's Church, Troy, N. Y., and has accepted the invitation.

The Rev. Hiram Adams, late missionary at Watertown, Jefferson co., and parts adjacent, has been invited to the Rectorship of Christ Church, Binghampton, Broome co., and has entered upon his duties at that place.

SUMMARY.

The following singular Address to the public, is copied from the Troy Budget.

AMONG the varied events of social life, circumstances sometimes arise of so extraordinary a character as to justify a narration of them to the world at large. One of such a character must be the subject of this exposition.

On the 25th day of May last, by the dispensation of Divine Providence, one of my children, a lad of about nineteen years of age, was suddenly taken away by the hand of death. He had been in health, as far as any thing is known, up to about twelve o'clock, on the day above mentioned. At that hour he was seized with alarming symptoms which defied all medical aid, and he expired about seven o'clock in the afternoon. He was buried the next day; and in the same evening a prayer meeting or conference meeting was held by certain members of the first Presbyterian Church in this city. Dr. Amatus Robbins, a member of said church was present at the said meeting and made a prayer, in which he used the following or similar language.

"O GOD! I see individuals in this house that have been under strong convictions, and have grieved away the HOLY SPIRIT, and are given up of GOD. For such, O GOD, we do not pray. But there are impenitent sinners in this house that are still within the reach of mercy. Save them, O GOD! save them from going down to hell—Do not in thine anger *send them as suddenly down to hell, as thou didst the young man yesterday.* Thou knowest, O GOD, that he was a vile sinner," &c. &c.

Within twenty-four hours after this language was used, I was informed of it through several sources, and in such a manner that I could not doubt the information. Need I say how my feelings were wounded? Can I describe the anguish which it carried to the feelings of my wife, the mother of my deceased son? It was enough to tear asunder the fibres of our hearts—it filled that cup of affliction, which we had been called upon so suddenly to partake of, full to overflowing. Where is the parent who would not be pained beyond the power of utterance, at the recital of such language; relating to his own child; and uttered with such cold, Hyena ferocity, before a public audience; and all this ere the lifeless form of his child had become cold, or the peaceful sod of earth had rested upon his grave?

A few days since, in company with two gentlemen of this city, I called upon Dr. Robbins, showed that part of his prayer, in writing, which is above quoted, and asked whether he used such language, and if so, whether the "young man" there alluded to was my son. He replied that a part of that language was used by him, and a part of it was not, although he might have said something very similar, and that when he spoke of the "young man" he did have the case of my son in his mind. I asked him if he thought such remarks in prayer were proper, or Christian-like, or justifiable? He replied by inquiring how I had been informed of this matter, and said if it was improper to use such expressions, how much more unkind and unfriendly must they be who would inform me of them. I asked Dr. R. if he had ever been acquainted with my son or with his character? He replied that he had never known him, even by sight, and was not acquainted with his character; but as he believed that all who died unreconciled to CHRIST, went down to hell, and as he had no evidence that my son had ever been so reconciled, he had made use of the language which had been imputed to him. I again asked him if he believed such language was proper, or productive of the peace and happiness of community? He waived a direct answer by saying that his prayer was intended to benefit those who were at the meeting and heard it; and that he did not expect it would be repeated elsewhere. I put several further questions to him on the subject, to none of which did I receive any satisfactory reply. He said he had no particular unkind feelings towards me or my family; that he spoke *plainly* when he prayed *and spoke the language of his heart*, but as he and I did not agree in our opinions no religious subjects, it would be of no use for us to attempt to argue the question whether his language relating to my son was proper *or correct, or not.* As he was not disposed to make any other reply to my questions, I left him.

I now appeal to the public—Is such conduct in society, between man and his fellow-man justifiable? Is it productive of good? Should it be tolerated by the public opinion? It is true that I do not agree with Dr. Robbins on religious principles; but I differ from him no wider than he differs from me. For his opinions and those of the denomination to which he belongs, I have a due respect. I do not censure them nor him. But I cannot forbear to press this act of violence to my feelings and the feelings of my family, earnestly upon the attention of the community. And I leave it with that tribunal, from whose decision neither Dr. Robbins nor myself can hope to appeal.

In conclusion it is proper to remark that the denomination to which Dr. R. belongs, so far as I have heard, do not sanction his language in this case; on the contrary, several of his brethren in religious matters have expressed to me their decided disapprobation of it.

WILLIAM KELSEY.

Troy, June 8, 1831.

Religion in France.—The London Home Missionary Magazine, for April says: "Our Protestant friends are putting forth their energies with zeal; and great numbers of persons who have hitherto professed the Roman Catholic faith, or no faith at all, are crowding to the Protestant chapels to hear for themselves the doctrines of the Bible, as professed by the reformed church. Popery is every where unpopular; and upon the efforts which shall now be made by the friends of Protestantism to promote religious education, Scriptural preaching, and the knowledge and perusal of the Word of GOD, may probably depend, under Divine Providence, whether France shall become a nation of avowed infidels, or Protestant Christians.

Valid Baptism.—The General Assembly of the Presbyterian Church, recently convened at Philadelphia, was requested by the Synod of New-York, to decide, "whether baptism performed by a Roman Catholic Priest, is to be considered valid." This knotty question was referred to a committee, whose report is said to have been favorable to the validity of such baptisms. This report was laid on the table for future consideration, and, so far as we are informed, the decision of the General Assembly has not been promulgated.—*Episc. Watchman.*

Washington College.—The Legislature of Connecticut has made an additional appropriation of $3000 to this rising Institution. Its friends will be happy to learn, that arrangements will be made immediately, for enlarging its collection of books and apparatus.—*Epis. Watchman.*

The Senate of Massachusetts has elected the Rev. A. Potter, Rector of St. Paul's Church, Boston, their Chaplain.

ANNUAL SERMON.

At St. Paul's Chapel, in this city, at 8 o'clock on Sunday evening, June 26th, the Rev. Geo. W. Doane will deliver, by Divine permission, a Sermon before the Managers and friends of the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION. A fund to be applied exclusively to stereotyping the Society's works, was created at the last annual meeting of the Board of Managers: for *its* benefit, A COLLECTION will be made on this occasion.

ANNIVERSARY MEETING.

At the Sunday School rooms attached to St. John's Chapel, in this city, will be held on Thursday afternoon, June 30th, the Annual Meeting of the Board of Managers of *The General Protestant Episcopal Sunday School Union.* The Annual Report of the Executive Committee will be read at this meeting, and the usual business transacted. All clergymen of this city, having schools in connexion with this Union, are entitled to a seat in this Board; as also, the *honorary* managers, and patrons of the Institution.

J. V. VAN INGEN, *Secretary.*

June 18.

NOTICE.

The fourth and last service appointed by the Bishop, for the relief of the New-York Protestant Episcopal Sunday School Society, will take place in St. Thomas' Church to-morrow evening, the 19th inst.; Sermon by Rev. F. L. Hawkes. The liberal contributions of the friends of Sunday Schools, are respectfully solicited.

LEGATEES OF BISHOP RAVENSCROFT

Messrs. John Buford and Ebenezer Hepburn, of Virginia, and the Rev. H. M. Mason, of New-Jersey, are the only Legatees of Bishop Ravenscroft to whom copies of his works have not been forwarded, agreeably to the directions of his executors. A communication giving directions as to the manner of forwarding their copies, from these gentlemen respectively, is requested; to be addressed to the Rev. J. V. Van Ingen, 46 Lumber st. New-York.

June 11.—3t.

ACKNOWLEDGMENTS.

The subscriber acknowledges the receipt of the following sums to the credit of the Disposable Fund of *the N. Y. Protestant Episcopal Missionary Society*, viz:

1831.	
June 17th—Received of the Auxiliary Female Missionary Society of St. Thomas' Church, N. Y., - - - - - - -	$46 54
Received of the Sewing Society attached to the same, - - - - - - -	75 64
	$122 18

BENJ. M. BROWN, Treasurer.

List of letters received at the N. Y. P. E. Press, during the week ending June 15.

C. J. Tyrill—Rev. C. P. M'Ilvaine—Rt. Rev. B. T. Onderdonk, D. D.—Samuel Brown—Rev. G. S. Coit—Rev. Titus Strong—Patrick Henry Greenleaf, Esq.—M. L. Ogden—Rev. Jackson Kemper, D. D.—S. Babcock—L. H. Young—J. Danby—J. W. Ingraham, 3—John Wm. Wallace—S. Sprague—W. Stavely, 2—Orson Benjamin—J. E. Cooke, M. D.—Henry Fitch—G. L. Whiting—J. F. Lloyd—J. Bradley—L. J. Bisbee; books forwarded some days since.

List of Books sent from the N. Y. P. E. Press since last notice—and up to June 15.

Messrs. H. & F. J. Huntington, Hartford, Conn., 1 parcel, per Steamboat Victory.

R. J. Smith, Richmond, Va., 1 parcel, left at Collins & Co.'s, Maiden Lane, N. Y.

W. C. Lord, Wilmington, N. C., 1 parcel, left at Mr. Woodruff's, 105 South-St., N. Y.

Robert Bartow, 1 parcel, left at Mr. Robert Bartow's, Burling Slip, N. Y.

Wm. H. Jarvis, Norwalk, Conn., 1 parcel, left at Mr. Jarvis', Broadway, N. Y.

Wm. M. Parsons, Poughkeepsie, 1 parcel, left at Long's, Broadway, N. Y.

Oliver Shiple, Lowell, Mass., 1 parcel, care of C. S. Francis, Broadway, N. Y.

Thomas C. Butler, Jr., Dashville Falls, N. Y., 1 parcel, per Sloop Phebus.

George Carr Grundy, Baltimore, Md., 1 parcel, per Brig La Bruce.

S. Babcock, New-Haven, Conn., 1 parcel, left at Bunce's Grocery Store, Maiden Lane, N. Y.

Rev. Alston Gibbs, care of A. E. Miller, Charleston, S. C., 1 parcel, per Ship Niagara.

Samuel L. Hyde, Norwich, Conn., 1 parcel, per Schr. Splendid.

Mitchell & Co., 1 parcel, left at Cushman & Falconer's, 88 Pearl-St., N. Y.

W. C. Parker, Troy, N. Y., 1 parcel, left at Collins & Hannay's, Pearl-St., N. Y.

Levi Huntington Young, New-Haven, 1 parcel, per Steamboat United States.

George Rowland, Norfolk, Va., 1 parcel, per Schr. Amanda.

Stimpson & Clapp, Boston, 1 parcel, per Steamboat Benjamin Franklin.

Miss Amelia Jones, care of Wm. Jones, Cold Spring, L. I., 1 paper parcel, per Steamboat Flushing.

Miss M. Kissam, Huntington, L. I., 1 paper parcel, per Steamboat Flushing.

Venerable Archdeacon Wix, St. Johns, Newfoundland, 1 paper parcel, per Brig Brittania; Wainwright.

S. Babcock, New-Haven, Conn., 1 box, per Steamboat United States.

Joseph W. Ingraham, Boston, Mass., 1 parcel, per Steamboat Benjamin Franklin.

Rev. J. Avery, Edenton, N. C., 1 paper parcel, left at Waring & Co.'s, 173 Front-St.

NEW PUBLICATIONS.—BY THE PRESS.

A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Brief Lectures, intended as a help to family devotion and instruction;—by Bishop J. B. Sumner, of Chester, England—author of "Apostolical Preaching Considered" has just been put to press by the N. Y. P. E. Press. The work will consist of about 400 pages, 12mo.; and correspond, entirely, as to style of execution, with the Standard Works, though not connected with the series.

BY THE UNION.

The terms of sale for all the publications of this Society, are—TO AUXILIARY SCHOOLS, 25 per cent. discount from the Catalogue prices—TO AGENTS, 10 per cent. from the prices charged to auxiliaries.

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May, 1831.—tf.

CHURCH DOCUMENTS.

ADDRESS OF THE RIGHT REV. BISHOP BROWNELL, TO THE CONVENTION OF CONNECTICUT.

My Brethren of the Clergy, and of the Laity:

The great Head of the Church has given to us his revealed Word, to be the rule of our faith and conduct, and has appointed a ministry, to declare his Gospel of salvation to the world, and dispense to his people the ordinances which he has appointed as the means of his grace. Much that relates to the government and discipline of his Church, he has left to human discretion. Pursuant to this dispensation, we have now been permitted to assemble to take counsel together for the welfare of that portion of his vineyard which, in his providence, he has committed to our charge. Let us bear in mind, then, the solemn responsibility under which we act, and let us supplicate the assistance of the Holy Spirit, to guard us from error and to guide us into all truth. In all our doings, let us endeavor to adhere strictly to the rule, and to the analogy, of God's revealed word, and to the practice of the holy apostles and primitive Christians.

Brethren,—it is good for us to meet together on these interesting occasions. We collect useful information from the several portions of our Zion. We animate each other's hearts, and strengthen each other's hands. The devotions in which we unite, and the duties in which we engage, serve the more firmly to connect us in the bonds of Christian love. And if the Divine Being shall vouchsafe to bless our counsels, we may be enabled to devise salutary measures for the prosperity of his Church.

For the furtherance of our deliberations, it is provided by the 45th Canon of the General Convention, that the Bishop shall lay before you a full account of the state of the Diocese, and of all his official doings since the last annual Convention.

In proceeding to fulfil this duty, I ought not to omit my grateful acknowledgments to the Supreme Being, for the mercies which he has extended to this portion of his Church, during the past year. None of our Clergy have been removed by death, and no special visitations of adversity have come upon any of our Churches. If we could have wished to witness greater manifestations of zeal and holiness, and to have seen a more abundant harvest crown our labors, this desire should incite us to greater exertions, and to more fervent intercessions at the throne of grace. I trust that the great body of the Clergy of our Church are gradually advancing to a higher standard of religious zeal, and a livelier sense of the responsibilities and the duties of their office; and I have the satisfaction to believe that the Clergy of Connecticut are behind none of their brethren in the fidelity and self-devotion with which they fulfil their sacred trust.

During the past year, I have visited and officiated in many parishes in which no candidates for Confirmation were presented—owing in most cases to the recent period within which that holy rite had been administered. It had been my intention to perform an extensive visitation in the southern part of the Diocese, in the course of the past month, but my arrangements have been frustrated in consequence of a severe lameness, with which it has pleased Providence to afflict me.

Since the last Convention, I have administered the rite of Confirmation in the following parishes, viz:—In Hartford, to 35 persons; Hebron, 4; New London, 6: Poquatannocke, 10; Norwich, 51; Brooklyn, 14; Humphreysville, 18; Derby, 7; Brookfield, 26; Hitchcocksville, 15; Essex Borough, 8; New Haven, 18; Milford, 8; Stamford, 13; Norwalk, 17; Wilton, 8; Fairfield, 24; Bridgeport, 23; Stratford, 12; Guilford, 11; North Guilford, 10; Glastenbury, 7. In all, to 345 persons.

The following Ordinations have been held, during the past year, viz:—On the 6th of August, in Christ Church, Hartford, Edward Jones, and Gustavus V. Cæsar were admitted to the Order of Deacons; and on the 5th of September, in the same place, they were admited to the Priesthood. These persons, being men of color, were ordained with a view to missionary labors in Africa. The former has embarked for England, in expectation of being employed by one of the Missionary Societies of that country; and the latter is expected soon to sail from New-York for the Colony of Liberia. On the 8th of August, in Christ Church, Hartford, Gurdon S. Coit was admitted to the Holy Order of Deacons. He officiated for some time in the west Churches of Litchfield, and now has the charge of St. Peter's Church, Plymouth.—On the 10th of September, Charles Bradley was admitted to the Holy Order of Deacons, in Union Church, Humphreysville. He has been occupied most of the time, since that period, in supplying the vacant Parish of Newtown.—On the 2d of October, John Morgan was admitted to the Holy Order of Deacons, in Christ Church, Hartford. Shortly after his ordination he proceeded to the Diocese of Mississippi, where he now officiates under the auspicies of the General Missionary Society of our Church. On the 16th of January, in Christ Church, Hartford, George Jones, and Levi Hannaford Corson were admitted to the Holy Order of Deacons.—The former had been originally transferred to this Diocese as a Candidate, from the Diocese of Pennsylvania. He has accepted the Rectorship of the Parish of Christ Church, Middletown. The latter has been appointed a Missionary to Missouri, by the General Missionary Society, and is to officiate in St. Louis and its vicinity. This day, in your presence, I have admitted Joseph Scott to the Holy Order of Deacons.

The new Church in Hitchcocksville was consecrated, by the name of Union Church, on the 21st of September. This is a neat and spacious stone edifice, and bears honorable testimony to the zeal and liberality of the parish. I regret to add that the expense of the building has considerably exceeded the estimates which were made, and that owing to unexpected embarrassments in the business of the village, the parish is encumbered with a heavy debt. The peculiar circumstances of the case, give the people of this parish a strong claim on the sympathy of their brethren. The new churches at Salem, and Saybrook, are nearly ready for consecration. A large stone church will be completed in Chatham, during the present season, and two other new churches are in progress.

Among the changes which have occurred since the last convention, we have to regret the removal of some of our valuable clergymen to other Dioceses. The Rev. Hector Humphreys, who had been a highly valued Professor in Washington College, has accepted the Presidency of St. John's College, in the State of Maryland. The Rev. Reuben Sherwood has resigned the charge of the Hartford Academy, and removed to the Diocese of New-York. The Rev. Francis L. Hawkes, who was for a short time connected with this Diocese, has accepted the Rectorship of St. Stephen's Church, New-York. The Rev. John M. Garfield has also removed to the Diocese of New-York. The Rev. William T. Potter, and the Rev. Richard Peck, have removed to the Eastern Diocese. But notwithstanding these removals, the number of our Clergy has not diminished, during the past year. The Rev. Dr. Kemper, from the Diocese of Pennsylvania, has accepted the Rectorship of St. Paul's Church, Norwalk; the Rev. Samuel Fuller, Jun., from the Eastern Diocese, has accepted the Rectorship of St. Luke's Church, Glastenbury, with the editorial charge of the Episcopal Watchman; the Rev. Henry S. Atwater, from the Diocese of New-York, has accepted the charge of St. Andrew's Church, New-Preston, and the Rev. Charles J. Todd, from the same Diocese, is officiating at Wilton, and Ridgefield. Of the Deacons ordained during the past year, the Rev. Gurdon S. Coit, the Rev. Charles Bradley, and the Rev. George Jones, remain in the Diocese. The Rev. Daniel Burhans, who has for 30 years labored faithfully and successfully as rector of Trinity Church, Newtown, has resigned the charge of the parish and has accepted the Rectorship of St. James' Church, Zoar. The Rev. William Barlow, for some time Agent of the Church Scholarship Society, has accepted the charge of St. John's Church, Waterbury. The Rev. Asa Cornwall has removed from Cheshire to Granby; in which latter place he has re-established his useful School, and has accepted the charge of the parish. The Rev. William A. Curtis has resigned the parish of Oxford, and accepted the charge of the parishes of Woodbridge and Salem. The Rev. Ashbel Baldwin, has resigned his cure, consisting of the parishes of Wallingford and North-Haven, and accepted the Rectorship of the Churches of Oxford and Quaker's Farms. The Rev. O. P. Holcomb has resigned the parishes of Wilton and Ridgefield, and is officiating at Bradleyville and Milton.

The following cures are now vacant, viz: Trinity Church, Newtown; the Churches of Wallingford and North-Haven; the Churches of Hamden, West-Haven, and Milford; the Churches of Woodbury and Roxbury; the parish of Warehouse Point, East Windsor, and the new parish of Hitchcocksville. All of these places are desirous of immediate supply, and in each of them a suitable Clergyman would find a competent support, and a situation of usefulness.

The Convention will not fail to notice the numerous changes in the location of the Clergy, reported from year to year. This is not peculiar to Connecticut, but is a common complaint, in almost every Diocese. It is occasioned in a considerable degree, by the inadequate number of the Clergy. Vacant parishes will not fail to make overtures to settled Clergymen, when no others are to be obtained. These importunities, together with prospects of better support, or of more extensive usefulness, must lead to frequent changes. Another cause of considerable influence in this Diocese, will be found in the condition of our parishes. Many of these are yet in so feeble a state that two or three of them are obliged to unite for the support of a Clergyman. Under these circumstances, they will generally be averse to the formation of permanent arrangements, in the hope that each will be able to secure the exclusive services of a Clergyman, at no distant period. But there is still another cause of these frequent changes, for which no such justification can be urged. I allude to that love of novelty, and that admiration of more popular preaching which I fear is too much a characteristic of the present times. It is not thought sufficient that the minister is sensible, discreet, and pious; that he visits the sick and the afflicted, and discharges all his pastoral duties with fidelity. He must, moreover, be an orator; attract the admiration of the multitude, and draw crowds to hear him preach. A good elocution is certainly a very desirable qualification in a public speaker; but it may be doubted whether splendid displays of eloquence contribute greatly to Christian edification. It sometimes happens that men's minds are so engrossed by their admiration of the orator, that they think little of any practical application of the truths which he delivers. But what is called popular preaching, is too often but frothy declamation, set off by some of the graces of delivery. Such popularity is of short continuance. It ceases as soon as the novelty is past; and the unfortunate parish that relies on it, will be grievously disappointed. This eagerness for popular preaching is especially the propensity of the young, whose ardent feelings expose them to the influence of showy and imposing qualities. I have known more than one pastoral connexion broken up, where the Clergyman possessed undoubted talents and piety, and all those substantial qualifications which go to form the character of the faithful and useful pastor, but was thought deficient in a popular elocution. The temporal condition of the parish did not prosper, perhaps, so remarkably as some of its sanguine members could desire—for though men may plant and cultivate, it is for God to give the increase, and he does this in his own good time. Reports are circulated of the ephemeral growth of some neighboring parish, under the auspicies of a popular preacher; and it is fondly imagined that mere popular preaching will produce the same effects in every parish, and that these effects will be permanent. The ardent and restless members of the parish become uneasy. Dissatisfaction and complaints increase, till the Clergyman finally deems it expedient to relinquish his station, and seek for service in some other part of his Master's vineyard. Something like this has probably occurred within the observation of most of you who hear me.

So far as changes in the location of Clergymen are necessary, they are to be submitted to like any other necessary evil. The best method of preventing unnecessary removals, will be by rendering the pastoral relation indissoluble, unless by ecclesiastical authority. When a parish is able to support a Clergyman, due care should be taken in the selection, and then the settlement should be made for life, and solemnized by the appropriate form of Institution. Under such circumstances, trivial causes of alienation will be disregarded; and the minister and his people, like man and wife, considering their connexion as permanent, will feel themselves impelled, by wisdom as well as charity, to overlook each others defects, and bear with each others infirmities. But, apart from such considerations, it is by long continued intercourse, that the Clergyman learns to adapt his ministrations to the various wants of his people, and that those mutual attachments are contracted and fostered, which sweeten the performance of the Pastor's duties, and give efficacy to his labors and instructions. I know of no situation more interesting than that of the aged pastor, who has devoted his ministration to the same flock, from his early manhood. The most of them he has admitted to the fellowship of Christ's Church, in their infancy, by Baptism. He has taught them their Catechism, and conducted their youthful steps "in the nurture and admonition of the Lord." He has in due time brought them forward to ratify their baptismal vows in the solemn rite of Confirmation. Many of them, he has united in holy matrimony. He has baptized their children, and perhaps their children's children. To many of them he has statedly administered the bread of life, and to all of them he has, from week to week, declared the glad tidings of salvation. He has ministered over the graves of parents, of husbands, of wives, of children; and to the afflicted and the sick, he has dispensed the consolations of the Gospel.—Would to God, my brethren, that the salutary influence of these interesting relations were more generally felt, and more fervently cherished! In the prevalence of such sentiments we should find the best antidote to the evil we deplore.

The following persons are now Candidates for Holy Orders, in this Diocese, viz: Oliver Hopson, Allen C. Morgan, William Walter, Robert A. Hallam, David G. Tomlinson, Thomas S. Davis, Robert M. Bartlett, Samuel Starr, Jr., Samuel Lewis, James G. Bolles, Caleb P. Ives, Isaac Smith, John D. Smith, Augustus F. Lyde, James Richmond, and George F. Cook. Fitch W. Taylor has been transferred to the Diocese of Va.

This encouraging number of Candidates is owing, in a great degree, to the establishment of Washington College; eleven of them being Alumni of the Institution. Nine of the number are now pursuing their studies at the General Theological Seminary of our Church, and two more of them expect to join the Seminary at the commencement of the next term. I doubt not but the intimate connexion of these two Institutions, and the subserviency of both to the best interests of the Church, will become more manifest from year to year. During the past year the Theological Seminary has numbered on its list of students eleven Alumni of Washington College. In the ensuing year it will probably receive five or six more.

But, Brethren, notwithstanding the influence of these, and other kindred institutions, it is a fact that the spontaneous growth of the Church, far outstrips the tardy increase in the number of our Clergy. I have adverted to the number of vacant parishes in this Diocese. I am sorry to add that the state of other Dioceses exhibits similar, or even greater destitutions. Unless great additions shall be made to the number of our Clergy, the natural growth of the Church must be checked, and even many of our existing parishes must decline. Would that the members of our Church were roused to a consideration of the importance of these facts! I would rejoice to see those parents who are able to afford their sons the advantages of a public education, careful to imbue their minds with the solemn truths of religion, and to make them feel that the self-denial, and self-devotion which the sacred office demands, is no more than Christian duty reqnires. The Clergy too, should contribute their influence to increase the number of Candidates for Holy Orders. In almost every parish there may be found some youth of piety and talents, who by suitable encouragement and counsel, or by pecuniary aid in acquiring a competent education, might be brought forward to fill the scanty ranks of the ministry. It is, however, on the youth in the less affluent ranks of society, who have not been exposed to the temptations of wealth and ambition that we must mainly depend, to supply the wants of the Church. But these youth cannot obtain the requisite education without pecuniary assistance. I regard education societies, therefore, as of paramount importance to the Church. Indeed there is no other resource on which we can rely. The Church Scholarship Society oganized by the Convention of this Diocese, has answered all the reasonable expectations of its founders. Some of its fruits are evinced in our present encouraging list of Candidates for Holy Orders. Other youth of high promise are now in a course of collegiate education, by the aid of its funds. I recommend the Society to the increased patronage of the members of our Church, as one of the most beneficent objects to which their bounty can be applied.—When similar Institutions shall be established in all the other Dioceses, or when adequate provision is otherwise made for assisting the education of pious youth, we may expect to see a dawn of brighter prospects for the Church. Well educated young men of piety and zeal will soon be found resorting, in abundance, to our Theological Seminary; which will then be enabled to exert all that efficacy for which it was designed. Our vacant parishes will be supplied with suitable Pastors. Our Missionaries will seek out the scattered members of our Church in the remote regions of the West, and her institutions will be established in every portion of our country.

The Society for the Promotion of Christian Knowledge, in this Diocese, has been so long established, and its salutary influence in sustaining our feeble parishes, and in the establishment of new ones, is so well known, that I need say nothing to recommend it to your continued patronage. It is designed to advance the interests of that portion of Christ's Church, which he has in his providence assigned to our special care. We are required to exercise this care by that precept which makes it the Christian's peculiar duty to provide for his own household.

But the great law of charity makes it our duty also, to take an interest in the welfare of every brother. Upon this principle the General Missionary Society commends itself to our attention. I am happy to perceive that this beneficent Institution is beginning to excite a general interest in the Church. The spirit of Missions appears to be spreading throughout our borders: and, as I believe it to be a favourable indication of spiritual health, I rejoice to see this Diocese participating in its general influence.

My Brethren of the Clergy,—it had been my intention to avail myself of this occasion, to address to you a Charge, on some topics which cannot be suitably discussed in an Address like the present. Being prevented by bodily infirmity, I hope to perform that duty at the next Convention, should it please divine Providence to spare my life to that period.

In the mean time, let us be admonished by the dispensations of the past year, to devote ourselves with increasing diligence, and with fervent zeal, to the duties of our high calling. Since our last meeting the shafts of death have been peculiarly fatal, in the thin ranks of the Clergy. Though we have been mercifully spared, yet no fewer than eight of our brethren of an adjoining Diocese, have been called to give an account of their stewardships, to the great Shepherd and Bishop of souls. Within the same period, two distinguished *Father's* of our Church have been withdrawn, who had stood foremost among the defenders of her principles, and the promoters of her interests; and whose loss will be felt in every Diocese in the Union. The death of one of these lamented Fathers, comes peculiarly near to us. His animating Visitations to our Churches, during the vacancy in the Episcopate of this Diocese, and the disinterested services he then performed, will long be held in grateful remembrance. Most of you were personally acquainted with him—have enjoyed his hospitality, participated in his friendship, and admired his private virtues. And you have all been witness of the zeal, the ability, and the success with which he devoted himself to the duties of his sacred office. While we cherish the memory of his private virtues, and his eminent services to the Church, let us be admonished by his death to prepare for our own departure. Let us cultivate a deep sense of our accountability to God. Let us humble ourselves under the consciousness of our numerous defects and frailties. Let us supplicate the aids of divine grace, to assist us in the performance of our sacred duties. Let us devote all our powers to bring our fellow-men into the way of salvation by Jesus Christ; and may we ourselves be saved by his atoning blood.

Thomas Church Brownell.

Hartford, June 1, 1831.

In human affairs, every thing is permanent in proportion as it is connected with intellect; and whilst the common events of life weary by repetition, and the memory of them perishes through neglect, the productions of the mind preserve their lustre, and even shine brighter.—*Roscoe.*

[Selected for the Churchman.]

THE RESPONSIBILITY OF PROFESSIONAL MEN.

The point on which professional responsibility centres, or the particular in regard to which it exists, should be rightly apprehended. When asked for what a professional man is responsible, I answer, for faithful efforts to qualify himself for his profession, and to keep himself, by continued study, ever growing improvement, and a virtuous character, *in a state of qualification* for the honest discharge of its duties. This is the exaction which is made of him, this is the obligation under which he lies. A liberal profession is something more than the mere application of previously acquired principles, and antecedent speculations. There are constantly arising new phenomena, new opinions, new exigencies, new theories, new views,—all requiring in some shape or other, for support, or for refutation, intellectual energy and steady application. Our information must not only expand to the width of the ordinary calls which may be made upon it, but also keep pace with that unceasing development and modification to which the principles of even the most stable profession are more or less subjected. For these continued efforts to improve himself, I would represent the professional man as responsible to himself, and to his friends, to society, and to God. * * * * *

The professional man is responsible to society, to which he sustains such obvious and important relations. He stands before his fellow men, claiming to be a qualified expositor of doctrines and principles connected with the health, the property, the morals, or the religion of those around him; challenging their confidence and patronage on the ground of adequate knowledge, and offering himself to their aid as an adviser in critical emergencies, and as an advocate of their rights, and privileges, and interests. With an implicit and undoubting reliance, his fellow men commit to his information and judgment matters involving not only the temporal subsistence and happiness of themselves and their families, but in many cases the dearer interest of life itself, and still more momentous concerns of an eternal world. The very constitution of society demands this dependence of men on one another. The frame of social existence calls for diversified occupations, and the public good is best subserved by such an arrangement. The liberal professions exist, then, not for the sake of those who are in them, but for the advantage of the community. It is no valid objection to this view that the Christian ministry, which forms one of these professions, is an institution which springs directly from divine appointment;—because, although this be true, yet the object of the institution is not the good of the clergy individually or as a body, but the good of society, the temporal and eternal advantage of the race. On this relation it is that I do not hesitate to ground and to urge the responsibility of professional men. They hold, as it were, public offices, they are subject to the public call, they are protected by the public power, they exist for the public good; and under the regulations which law and usage establish and sanction, to secure and adjust the compensation of their labors, the public has a clear and undeniable right not barely to their services, but to their efforts to qualify themselves to perform those services most effectually. Why, too, we may ask in another view of this subject, are some privileges attached to the situation of professional men? Why are the clergy, lawyers, and physicians, exempted from serving on juries, and from other burdensome engagements? Why do the laws,—laws sanctioned by the community—extend their protecting wing over these distinctive classes, shielding the clergyman in the discharge of his duties, in some states of the union levelling penalties at quacks for the sake of the qualified practitioner, and sustaining the legal advocate in the enjoyment of the privileges annexed to his profession? It is done for the good of the public:—and what is it that the public seeks by this arrangement? That they are, one and all, bound to reciprocate the benefits conferred by a faithful application of their time, talent, and character, to their respective professions. The public has a two-fold claim on professional men,—a claim to their actual services, and a claim to their professional improvement; and the indolent, the neglectful, and the dissipated, to whatever profession they belong, are guilty, on these principles, of violating an actual, although it may be but an implied engagement. But let me turn from these to a higher point, and direct your attention to the ultimate source and centre of all human responsibility—the authority of the Great Being who made, and is to judge mankind. I denominate this the centre of all responsibility; for from it every other kind originates, and in it they find all their force. On this subject, then, as on every other of a moral kind, we are to raise our eyes to that high and holy One, who, in the language of his prophet, "inhabiteth eternity." It is here, alas! that the mental infatuation which results from the native obliquity of the human mind, produces such a degree of familiarity wtth the name and character of God, that few adequately appreciate the fearful relation in which they stand to Him as their Creator and final Judge. But if there is evidence, (and there is, independently of the disclosures of Revelations,) founded on our own existence and minds, of the eternal existence of One, the author of all being and all intelligence; the responsibility of his creatures, and his power to punish and to reward, are deductions too obvious to be rejected. If atheism and materialism are, as they have been proved to be by the immortal mind of Locke, demonstrable absurdities, it can be no slight matter to meet the retribution which that awful Being must award to wasted minds and vicious characters.

Gentlemen, it is at the bar of the eternal God that we must all eventually be arraigned. By His decision we must stand or fall. His favor and his wrath are the tremendous sanctions of all the obligations which press our consciences. And you cannot go forth among the temptations, and seductions, and blandishments of the great theatre into which you are now to be ushered, under the guidance of a safer or more appropriate counsel than that which urges you to bear ever in your minds the conviction that as respeets both the preparation and the discharge of professional duties, you are ultimately responsible to an omniscient God.—*Dr. Delancey.*

A CLERGYMAN.

A pious, learned, and diligent divine, is one of the strongest supports, and brightest ornaments of his country. In his general intercourse with mankind, while he maintains his dignity, he is free from formality or moroseness; enjoys society, but avoids its dissipation and its follies, and knows the value of time too well to sacrifice any very considerable share of it to mere amusements. To those who differ from him in religious opinions, he shows firmness of principle without asperity of conduct, as he is ever mild, gentle, and tolerant. He warms the hearts of his flock, by his fervent and unaffected piety; and he enlightens their understandings, confirms their faith, and invigorates their practice, by his judicious and impressive discourses. In his private admonitions, he is diligent in giving advice, and delicate in his manner of doing it—always considering whether the means he employs, of reconciling animosities, and reproving vice, are best calculated to answer the proposed ends. He maintains a proper intercourse with all classes of his parishioners; but he is neither arrogant to the poor, nor servile to the rich. To the indigent and deserving, he is a constant friend; and, so far as he is able, protects them from the oppression of their superiors; he relieves their wants according to the extent of his ability, and most earnest exhortations to patience and contentment. He is the composer of strife, and the soother of extravagant passions: and no less the temporal than the spiritual minister of peace. His family is the model for all others, in their attention to private and public duties; he is the general object of esteem to all, except the malignant and the envious; and he has the happiness to observe, that, as he advances in life, the respectability of his character gives additional efficacy to his instructions, and both increases the honor, and promotes the diffusion of his holy religion.—*Kett.*

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